



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



6000063121

31.

58.



A SPARK TO ILLUMINE,

OR, THE

ERROR OF DIVINE LOVE,

OR, THE

ILLUSTRATION OF THE DOCTRINE

OF

UNIVERSAL RESTORATION,

BY

OMAR COWLAND, CHILMARK.

CHELSEA, MASS.

AND BY NIGHT AND CHAIR, FOR THE ADVANCEMENT

OF THE DOCTRINE OF UNIFORMITY AND JUSTICE, AND BY

ALL FRIENDS OF THE UNITED STATES.

PRICE, 25 CENTS.

[1831.]

A ROAD

MIRRO

UNIV. OF

LIBRARY

UNIVERSITY OF
MICHIGAN
LIBRARY

SPARE TO ILLUMINE.

AND THE

ROR OF DIVINE LOVE.

WITH AN

ILLUSTRATION OF THE SCHEME

ERSAL RESTORATION.

BY

HAS COWLAND, CHELMSTFORD.

CHELMSTFORD.

BY NEWMY AND CHAMBER, FOR THE AUTHOR;
HALL AND CO. PATERNOSTER ROW, LONDON; AND BY
A. WOODHEAD AND SONS, 25, FLEET STREET, LONDON.

THIRD OF 1831.

1831.

A SPARK TO ILLUMINE.



54. 1831.

A SPARK TO ILLUMINE;
OR, THE
MIRROR OF DIVINE LOVE,
WITH AN
ILLUSTRATION OF THE DOCTRINE
OF
UNIVERSAL RESTORATION.
BY
THOMAS COWLAND, CHELMSFORD.

1 JOHN iv. 8.—He that *loveth* not, knoweth *not* God; for *God is Love*.

ISAIAH l. 2.—Is my hand *shortened* at all, that *it cannot* redeem? or have I no power to *deliver*?

REV. xxi. 4.—*And God* shall wipe away *all tears* from their eyes; and there shall be *no more death*, neither *sorrow*, nor *crying*, neither shall there be *any more pain*: for the former things are passed away.

CHELMSFORD :

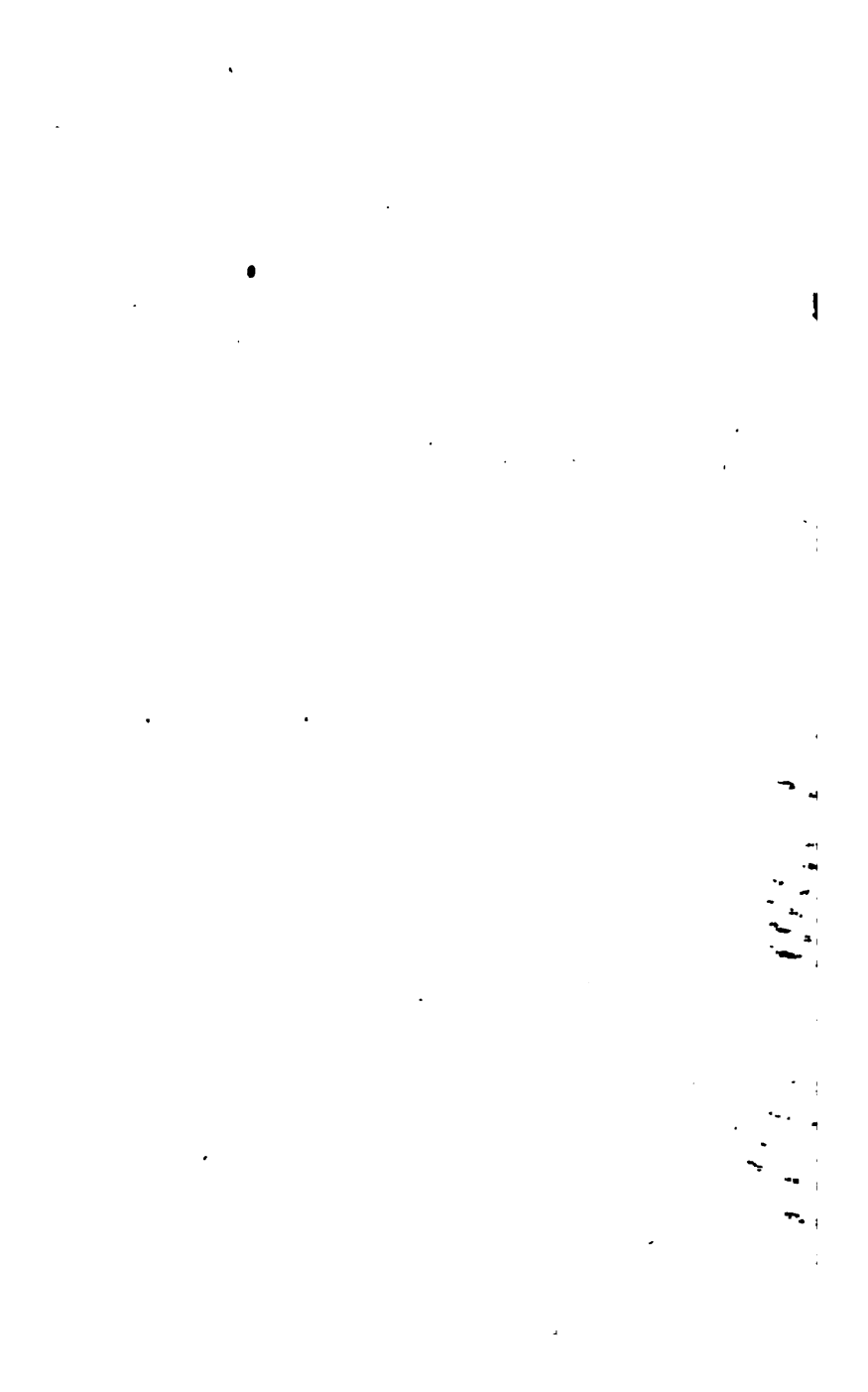
PRINTED BY MEGGY AND CHALK, FOR THE AUTHOR;

SOLD BY LONGMAN AND CO. PATERNOSTER ROW, LONDON; AND BY
ALL BOOKSELLERS IN THE UNITED KINGDOM.

PRICE 3s. 6d.

1831.

58.



14. 1831.
A SPARK TO ILLUMINE;

OR, THE

MIRROR OF DIVINE LOVE,

WITH AN

ILLUSTRATION OF THE DOCTRINE

OF

UNIVERSAL RESTORATION

BY

THOMAS COWLAND, CHELSEA.

1
11
nd
le
ay
not

erior
d the
tous a
er it to
ability,
hin my
reby to
to man;



[ENTERED AT STATIONER'S HALL.]

P R E F A C E .

I HAVE entitled this Book "A Spark to Illumine," and if it should produce the effect of enlightening a subject that has remained hidden from the generality of mankind for a great number of years, a matter that has been known only to the learned, and to but few of them, it will form an excuse for my intrusion on the public. To *enlighten the world* is the rage of the day ; it therefore appears incumbent on all to assist in this great and glorious work. Shall I then keep back ? No, I will put my shoulder to the wheel ; I will lend a helping hand, although feeble, and presume to call it a *Light*, whereby every Denomination of Christians, and Persons of all Religions, may receive comfort, and People of every Nation and Tongue on the face of the globe, may know the *Love of God*, which if once conceived, cannot fail to produce good works.

Although I am not insensible of my want of a superior education, and that cultivation of mind which would the better enable me to express my feelings on so momentous a subject as that I am about to treat upon, yet I consider it to be an imperative duty on me to use, to the best of my ability, the talent intrusted to me, and not to keep within my breast that which may benefit mankind, hoping thereby to bring many to a sense of their duty to God, and to man ; and with a desire to convince men of the error of their ways, who, by a belief in Everlasting Punishment, disparage the greatest, the mightiest, the most noble, and the most exalted of all the attributes of the Great Jehovah,

for those by whom such opinions are entertained, cannot see God as he is, they cannot view him in that high and exalted manner in which they ought to look on the pure and Holy One; for, as St. John emphatically calls him the God of Love, we must acknowledge him to be *Love Supreme!!*

I am bold enough to assert that those who consider him any thing less than a God of infinite Love, hold sentiments contrary to reason, to justice, to goodness, to perfection, and contrary to the foundation of all arguments on this point in the Bible, from which I am not afraid of being able to prove beyond a doubt, the soundness of my faith, and the truth of *Universal Redemption*. If we are endowed with reason, shall we not exercise this faculty, this great talent, which is the free gift of God? If this great power is given to man above all other beings on earth, shall he not practise it? I say it is given to be employed, and we are accountable for its use, or the neglect of it; it is our duty to place it out at usury. If justice is pointed out to us, we have a right to put it into the scale, and the privilege of looking for a just balance. Justice will as assuredly take place as mercy will follow it. If that very ancient Book of Holy Writ, the Bible, which I believe to be the oldest of all Books extant, is given for our learning, and for our guidance to all good thoughts and works, we are bound to read it, and exert our faculties to the utmost, by comparison and quotations, in order to form our opinions and judgment aright, thereby elevating our minds or souls to a more exalted state of the grandeur and sublimity of the High and Mighty Creator of the Universe. It may be said, it is a matter of no small presumption in an humble and obscure individual like me to attempt to intrude myself on the public, and to endeavour to write on a subject of so much importance as

this ; and more especially in adding my name thereto, but I have done this to avoid the objection, which in the present and future day might be made to an anonymous writer.

My mind has been operated upon for a series of years, and after mature consideration, I have become more and more fully convinced of the truth of this important doctrine, and finding, by many researches in the Bible, and by reading several learned and pious authors who have written in favour of this Divine Light, whose works are out of print, and are becoming very scarce, and rarely to be met with, (very few books having been published for a number of years on this grand question,) and finding many persons who think with me, and also being by several earnestly requested to send forth to the world my thoughts on this sublime topic, I feel I am the more called upon. I have, therefore, after a great lapse of time, come to a determination to publish what I have been collecting and writing for several years, concerning this most noble design of the Author of all good, with a hope of being able to show the Divine Truth of the Gospel in a more glorious, great, and brilliant light than it is generally taught and preached in the present day ; also with a desire to stir up the lethargical to arouse themselves, and to employ their more able pens to the honour, and glory, and praise of that infinite Being, who thinketh no evil, who created nothing in vain, who loveth those whom he chasteneth, who is boundless in love, whose mercy is over all his works.

I shall not attempt to go into a long explanation of the many texts in Scripture I shall have occasion to quote, (if I did, this work, in magnitude, would be equal to the Bible,) but content myself, for the present, in most cases, with copying them verbatim, and in others, with some

short observations, as I go through the Sacred Book. This mode may be novel, and a different course to that generally pursued, but to me it appears the best, for the following reason,—the language on the subject of *final and Universal Restoration* is gradually clearer, finer, and stronger, as we proceed in the works of inspired Writers, therefore the mind is the better operated upon, and because it is the same throughout all nature; all the works of the Almighty's hands are in unison with it. The sun, that great luminary, in the spring, sheds forth his genial rays, but in a faint and small degree, and gradually increases his influence and power, until the fruits of the earth are brought to perfection; it is the same with all the animal and vegetable world, they gradually and progressively come to maturity.

I am not so vain as to suppose that this little effort of mine in endeavouring to bring men to a more exalted idea of the great and good God will not give rise to some remarks; but before you condemn, hear me out:—read this little work through, and then I will ask if your opinions are not somewhat changed. If our sentiments are raised to a very great height of any high and mighty Prince of this world, do we not the more readily and willingly obey his mandates? I expect, as a matter of course, as this doctrine is not well understood by some, and not admitted by others of more learning than myself, I may meet with ridicule, censure, and criticism; but I fear them not, as what I have written is the plain and honest truth, the dictates of conscience, the effects of a sincere desire to do good, arising out of the thoughts, and the views I have of the Great Omnipotent. The greater and the more exalted our minds and our belief are in the divine goodness, the more noble and refined will our sen-

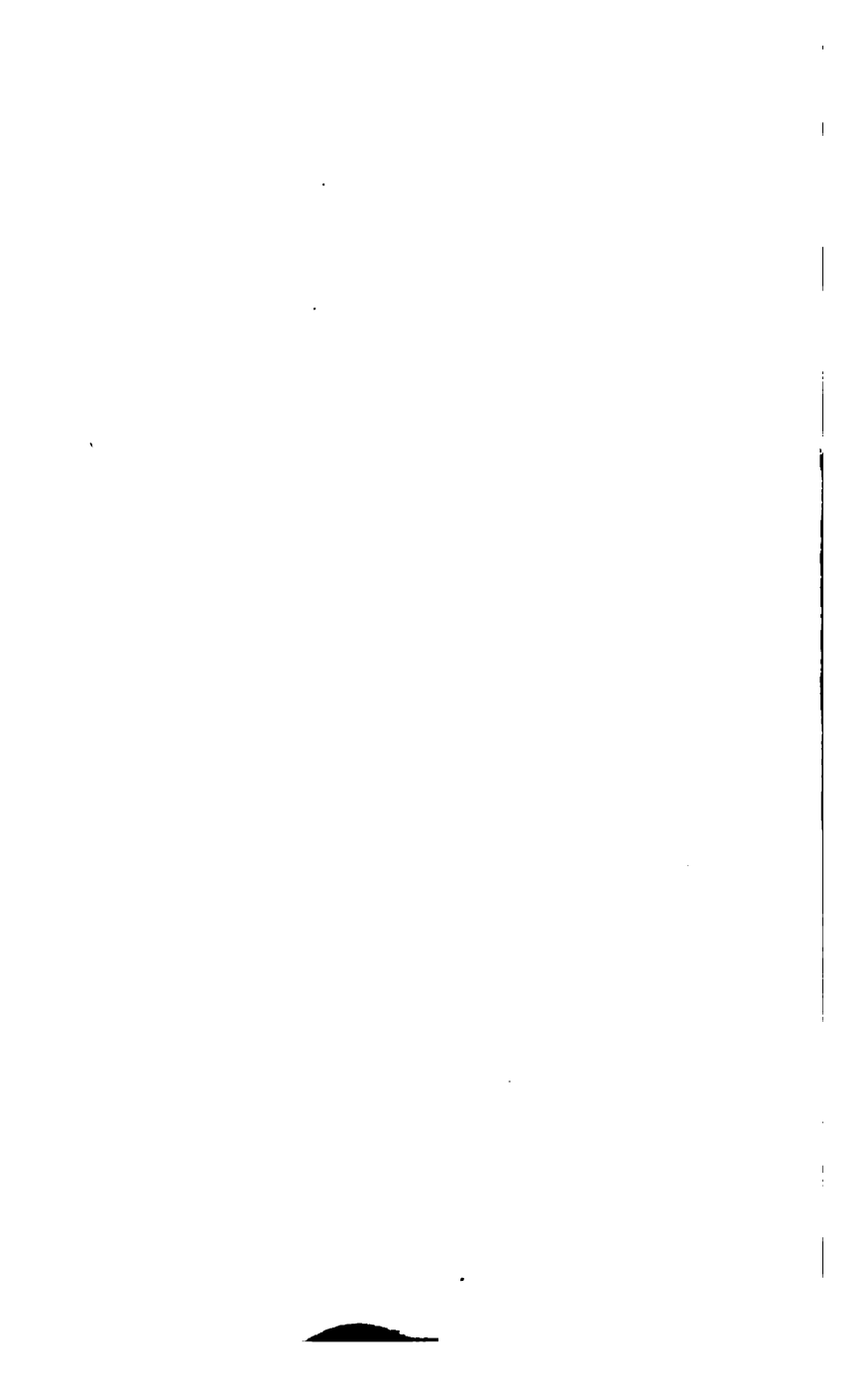
timents and actions be; when gratitude takes possession of the mind, the more are we induced to serve the one to whom we owe so many great obligations; it acts as a stimulus to services in return, if return be possible.

May the God of all Love kindle the Divine Love in our hearts, that we may so love one another, as God loveth us; may it burst into a flame that shall never cease to burn; may it spread itself from Pole to Pole, and may we be all so united in the *one grand fire of love*, that every individual on the Globe may feel its power, and experience its beneficence: may it extend to People of every Religious Persuasion, and every Clime, so as to bring forth in us, and in them, the adoration and praise of Him who has nothing in his nature *but love*; whose mercy is over all his works, who formed us after his own image, who breathed into us the breath of life, which, being part of the Divine essence, can never die; who created us for his glory, and for whose pleasure we were made.

May then the sense of all his gifts, so freely bestowed, bring forth in us the fruits of good living; and may it produce in us that brotherly love that bringeth peace at the last, is the most earnest and heartfelt prayer of

Your devoted and most sincere Friend,

T. C.



A SPARK, &c.

THE Almighty, in his infinite goodness, has been pleased to endow man with reason: shall this great gift then be hid,—shall this talent be buried in the earth? No. It is said in Holy Writ, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” If I presume to say that I am gifted by seeing differently, or by entertaining a different opinion to most men, condemn me not—extol me not; but give the glory to God! for without his permission I could not hold my pen to communicate to my brethren the thoughts arising in my mind from reading the Bible, from the reading of which Holy Book I have perceived the light I am about to speak of. This is the light—this is the glory which shines round his throne, and upon his footstool—this is his unbounded love, and we are told that love and mercy with him dwell. If this light is shown to me, and if in the Bible—this great luminary—it is to be seen, may I not then, from this very book, endeavour to show in what manner I view this light. Think me not presumptuous if I venture to say, that without this view of it we are all in darkness. It may have been good policy in ages past to keep this light from the vulgar eye; but let

me ask, What good has it produced? Has it made mankind better? Has it kept men from sinning? No. All the doctrines of eternal damnation have had but little effect. Reading the Bible in this light, it is now no more a mystery. It hath no longer any contradiction in it; it is all harmony and love: perfect harmony and love unbounded. For Saint John, as well as many other inspired writers, says, "God is love." Let me ask—what love can be greater than the love Divine? Has God not expressed his love for us by calling us his sons? How then can this exalted Being, whose mercy knows no bounds, whose goodness surpasseth all understanding, *punish without end* such his sons? No, my friends, the Bible tells us in innumerable passages to the contrary; but do not think that I forget that he is just as well as merciful. No. He will punish our misdeeds. Atonement must be made. We must be purified, even as gold is purified. Take this expression literally, and you will find, that by fire, the dross, or bad quality, mixed with the gold, is taken from it; and so must we be purified, as no impure thing can enter into the kingdom of heaven. It is painful to think that no one liveth and sinneth not. Shall all then be eternally punished? No, not eternally; but we must be purged from our sins; we must be tried as gold is tried; and then shall we be made pure, even as gold is made pure. This test or purification will be such as it will be almost impossible to bear, but we shall thereby be made worthy to enter into bliss

eternal. Can any man then condemn my reasoning, if such reasoning corresponds with Divine Writ : and, by the help of the Almighty, I doubt not of being able to show this fact most clearly. Before I saw this heavenly light—before this light was shown to me in the revealed will of God, the whole appeared to me a complete mystery, a confused matter, a mass of contradiction ; but, by this glorious luminary, *the restoration of all things*, the whole is become perfect harmony ; and I trust that I shall be able to make it appear plain, clear, and easy of comprehension to the meanest capacity. I have great reason to bless the Lord for this great gift—for his kindness and goodness to me ; and when I feel so sensible of the great obligations I am under to the Great God, shall I withhold from mankind the knowledge I have in this matter ? No. It is my duty to communicate my thoughts, and I hope they may prove a source of comfort to my fellow-creatures. I trust that many who read this work, and particularly such as are wavering and doubtful, may find herein wherewith to reconcile them, wherewith to make them firm, wherewith to awaken them to a sense of their duty, and, above all, wherewith to infuse in their hearts, those feelings of gratitude which are due to Almighty God for his manifold blessings and unbounded love. For thirty years at least, I may say with truth, I have been so blessed ; but for want of a good education, and finding but few persons agreeing with me upon so important a subject, and fearing that I might meet with the sneers and scoffs

of the world, I have hitherto refrained from giving my sentiments publicity; but now I set about it with confidence, my only motive being that of doing good, which motive, I trust, will plead as an excuse for my intruding myself upon the world.

I am not so blinded by prejudice, nor so vain, as to suppose otherwise than that some one will endeavour to refute my doctrine; but I would recommend to such persons, prior to their undertaking so difficult a task as that of contradicting my arguments, to weigh duly their own sentiments, and the texts from Scripture which I shall hereafter quote. Admitting every opposition, I am nevertheless not without a hope that this work may prove a source of the greatest comfort to many; and should it be the means of reclaiming one sinner, my labours will be repaid a thousand fold. My motive is for the purpose of calling sinners to repentance—to awaken them to a sense of their duty to God, and as he is a God of such infinite love, ought we not to be grateful for this love? No one who thinks seriously for one moment can neglect to return his most grateful thanks for such kindness and for such favours. Awake, then, from your lethargy! and shut not your eyes against the light of the Gospel! The object I have in view is to awaken mankind—to make them sensible of the manifold and great favours they daily receive. Let mankind but once see this light, and be thus gifted, and ingratitude will no longer exist.

I compare the Bible, the Apocrypha, and the Testament, to a very highly-finished first-rate painting, (and very far surpassing it,) by one of the most eminent, skilful, and scientific artists; and by the plan I shall pursue in this work, it will, I hope, be found so—beginning at Genesis, and so on progressively to the Revelations—first, the basis or ground colour is laid on, then the second, third, and other colours, until the brighter ones appear; then the finer and more delicate touches are given, until the finest, the brightest, the richest, the grandest, and most delightful of all views appear—when the Almighty is shown in the greatest, the highest, and most beautiful of all colours; when God will be all in all; when Christ will have given up his kingdom to God the Father; when there will be no more crying, no more sorrow, and no more pain; when there will be but one fold and one shepherd.

I am not the first who has written upon this momentous subject, but I am sorry to say that their works are hid from the world; they can but very rarely be met with. I have been endeavouring for years to obtain some of them, and have procured but few. These works are by some called dangerous. By the timid they are avoided. But having a knowledge of the works of some of these authors I shall name them: the Revds. J. White, E. Winchester, and Vidler, whose works I intend to make some extracts from, as well as from some others. The scarcity of these works has been a further induce-

ment for the publication of this, hoping that the subject may be taken up by some more able pen.

The Rev. J. White, towards the conclusion of his preface, after speaking of many ancient authors, says,—

“ This doctrine has been cultivated by several others ; as Sadler, in his *Olbia* ; Peter Sterry, author of the *Freedom of the Will* ; the author of the *Enochian Walks with God, and the Revelation of the Everlasting Gospel Message*, to which an excellent preface is prefixed, running very deep into the *Rationale* of it ; as also by a Scotch Gentleman, author of the *Cabalistical Epistle*, printed in the *Theosophical Transactions*, No. 5, where he brings in the testimonies of the *Jewish Rabbies*, conspiring also to the truth of this great point, with several others. But I must contain myself ; and hope what is advanced may be sufficient to show, that this opinion is not so strange and unusual, nor counted so absurd a *Tenet* by the pious and learned, both of the elder and later times, as it is by the generality imagined to be.”

But alas, so little is this Heavenly Doctrine known, that I know of no place in England where it is preached ; and if I, by chance, speak to any one on the subject, people say, I really do not understand you—What is it you mean by *Universal Restoration* ? If to others I say, that I am a *Universalist*, they pray that I will explain. And those who profess to believe in *Punishment without end*, exclaim,—Oh ! it is a very dangerous doctrine ; I am afraid to believe in it. So, according to their notions,

it is dangerous to think or to speak more highly of God than their narrow minds will admit. Besides those learned men spoken of, there are Richard Coppin, Rev. Richard Clarke, William Erbery, Dr. Cheyne, Dr. Thomas Burnet, Rev. W. Law, Mr. Marsay, and Mr. Hervey in his Letters, vol. 2, page 240. And here I cannot but think the words of Mr. Pope, in his Universal Prayer, worthy the most cordial reception :—

“ Let not this weak and erring hand,
Presume thy bolts to throw ;
And deal damnation round the land,
On each I judge thy foe.

If I am right, thy grace impart,
Still in the right to stay ;
If I am wrong, O teach my heart,
To find that better way.”

Again, Pope says,—

“ What blessings thy free bounty gives,
Let me not cast away ;
For God is paid when man receives ;
To enjoy is to obey.”

Winchester, in his Dialogues, page 207, says,—

“ God created his councils of peace gradually : first, to our first Parents in the Garden—then more plainly to Abraham—then more fully to the Prophets ; and lastly, completely to the Apostles ; to whom this truth of Universal Restoration was well known, was by them declared, and, together with their other important doctrines, was

handed down to succeeding generations, and was probably generally acknowledged in the first ages—and even some of the fathers, whose writings have been preserved, were open witnesses of it; and indeed, it hath had some, in all ages, down to the present day. God hath opened the Scriptures to men in all times, according to their capacity, need, and circumstances; he hath made some things manifest to one more than another, and so on to the present time; and we ought always to stand ready and willing to receive further light, let it come by what means or from what quarter soever it may. I am far from being the first, by many scores, who have wrote upon this beautiful subject—of hundreds who have preached it—and thousands who have believed it, since the beginning of the Reformation. But if I was the very first who had understood the Scriptures in that light—yet if, upon examination, they will fairly admit of such a sense, without any force or unnatural gloss, and if all objections can be fully answered—why, must my testimony be refused on account of its novelty and singularity? God hath an absolute right to use what means he pleases, and at what times, and in what manner he pleases, to manifest his truth, and to fulfil his purposes.”

It is a matter of no small gratification to me, to find that the Church of England is not without some Clergymen who think with me on this grand and momentous subject; and if I may be allowed to judge from expressions like the following, and many similar, (which I have frequently heard,) “Where punishment may be executed to such time and to such extent as Divine justice may require;” “In hope of a final restitution of all men;” “God will plunge the

wicked into misery, or qualify them for eternal happiness ;” there can be no doubt of their believing as I do. If these, and such like sentences, were not intended to convey a belief in the period or periods of punishment, I will boldly assert, that the truth (of the *final restoration* of all men) will come out, in spite of all sophistry to the contrary. I shall now endeavour to show the great and inconceivable advantages arising from the belief of the Universal Restoration, by copying E. Winchester’s Hymn 174.

1.

“The various sects enquire to know,
Why do I love this doctrine so?
What great advantage should we gain,
If we believ’d what you maintain?

2.

The first advantage that I prov’d,
I found that God was more belov’d,
And all hard thoughts of him are fled,
Nor troubled more my heart or head.

3.

The Scriptures here do all agree,
And are from contradiction free ;
The promises and threat’nings too,
Appear consistent, just, and true.

4.

Here all our warm contentions cease,
Which so disturb the church’s peace :
What was our great Redeemer’s will,
When he for men his blood did spill?

to succeeding generations, whose writings have been preserved to the present day. Men in all times, and in all circumstances; he has more than another, ought always to be sought, let it come when it may. I am who have wrote who have pre since the be very first

—yet if, a sense the woman I obje bruise thy head." that Satan's head destroyed.

I will bless them that curse thee; and in the earth thou shalt be blessed." And I will bless the earth shall be the punishment?

And I will establish my seed and thee, and thy seed for everlasting generations, for an everlasting seed, and to thy seed

And I will give unto thee, and to
thee, the land wherein thou art a
the land of Canaan, for an everlasting
I will be their God." This word
has, evidently, some other meaning
generally applied to it, and cannot
without end. Let me ask, are the Jews
of the land of Canaan at this time?
I know that they have not inhabited it for
years.

Gen. xii. 18. "And in thy seed shall all
of the earth be blessed." To what a
extent does this promise go! "All the
the earth;" not any peculiar sect—not
particular nation; but all nations—the
every one. We read that not a jot or tittle of
shall fail: then this promise must be ful-
Oh how great, how unbounded, is this love!
are to be finally saved, where will be found
lasting torment so often spoken of in the
You will find these sublime words repeated
26th chap. Gen. It is evidently to make the
age stronger and better to be understood, by
more fully explained.

Gen. xxviii. 14. "And in thee, and in
seed, shall all the families of the earth be
ssed." It is here, although a little varied, you
observe more particularly, and more specifically
pressed, not only "all nations," but "all the

families of the earth ;" and by the variations of the words "family," "nations," &c. it is that we should not mistake their meaning. "And I will give this land to thy seed for an everlasting possession." If the word "everlasting" was intended to convey an idea of a period without end, the Jews would have been in possession of the land at this very time ; and if they were to occupy it to all eternity, where would be the eternal bliss we all long for ? Therefore, to take these words in the sense in which they are generally taken, would be in complete contradiction to other parts of the Bible, which speak of the world to come ; the "One fold and the one shepherd."

Exodus xxviii. 43. "It shall be a statute for ever unto him, and his seed after him." As this world is to end, this statute must end, if it has not already ended. Here is another proof in my favour of the meaning of the words "for ever." I cannot make sense of it in any other way.

Exod. xxix. 9. "And the Priests' office shall be theirs for a perpetual statute." Here is another word and a stronger one—"perpetual." Has this priesthood been perpetual ? Has it not ceased many ages ago ?

Exod. xxix. 28. "And it shall be Aaron's and his sons' for ever." Here again are the words "for ever." Where are the sons of Aaron ? Do they still continue to act as Priests ?

Exod. xxxii. 13. "And all this land that I have spoken of will I give unto your seed, and they shall inherit it *for ever*." Do the Jews inherit this land now? Is not this a proof strong enough to convince us that the words "for ever" can be but for a period.

Levit. xvi. 34. "And this shall be an *ever-lasting* statute unto you, to make an atonement for the children of Israel for all their sins once a year." The Jews continue to make their annual atonement, as do the Catholics, but at a different time of the year, but should this custom continue to the end of the world it then *must end*.

Levit. xxiv. 1, 2, 3. "And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive, beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord CONTINUALLY: it shall be a statute for ever in your generations." Here the words "for ever" seem to apply to that generation, or might be considered for the whole of the time of the generation spoken of, the Jews do not "continue" to burn olive oil in their lamps.

Levit. xxiv. 7, 8, 9. "And they shall put pure frankincense upon each row, that it may be

on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an *everlasting* covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute." Here it is evident, as well as from various other passages, that the word "everlasting" can only have reference to time, as the priests of Aaron have long ceased to exist, and the frankincense is not poured upon the bread as of old, nor is the statute perpetuated. Many other Jewish ceremonies were abolished about A.D. 1760. When speaking of the Jews and punishment, God says in

Levit. xxvi. 44. "And yet for all that, when they shall be in the land of their enemies, I will *not cast them away*, neither will I *abhor them*, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." How literally true is this! God hath not utterly destroyed them—God hath not cast them away. Although he has punished them, yet will he keep his covenant with them, and hath preserved them a distinct race of people up to this day, and the reason assigned is, because he is their Maker, and will not break his covenant.

Num. xiv. 18. "The Lord is long suf-

fering, and of *great mercy*, forgiving iniquity and transgression, and by *no means clearing the guilty.*" By no means clearing the guilty! Here it is evident that the guilty will be punished, yet the mercy of the Lord is great, and after punishment we may hope to obtain pardon for our offences, as appears from the following:—

Num. xiv. 20. "And the Lord said, I have pardoned according to thy word." How sweet! how clear! how delightful! yet positive, are the words in this and in the following:—

Num. xiv. 21. "But as surely as I live, *all the world* shall be filled with the glory of the Lord." How wonderfully sublime! How comprehensive an expression is this! "As surely as I live, all the world shall be filled with the glory of the Lord." How can all the earth be filled with the glory of the Lord, if thousands of thousands remain to all eternity in hell? Can it be possible? Is it compatible with Divine goodness, and love infinite, to punish to all eternity? And how can this misery exist, when the time arrives that the whole world will be filled with the glory of the Lord? The glory would be incomplete if misery did not cease.

Num. xix. 10. "And he that gathereth the ashes of the heifer shall wash his clothes, and shall be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that

sojourneth among them, for a statute *for ever*." Pray do the Jews observe this statute now? Has it not long since been discontinued? I believe, for many ages. Before I saw this light—the light of *universal restoration*; before the true meaning of the words "for ever" were understood by me, the Bible appeared a contradictory matter. The very knowledge of this statute or custom being discontinued clearly shows that the words "for ever" mean a time—a space. By this glorious light of seeing things in this way, and by the reflection of its brilliancy, the whole of the revealed will of God clearly shows, that the *restoration* of *all* things will come, and makes the Bible all love, all coincidence, and perfect harmony. It is plain, it is clear, and worthy Divine perfection, and it is so easy of comprehension, that he who runs may read and understand. For this light shown to me, I have cause to bless the Lord, and to give him thanks for bestowing so great a blessing—so great a gift—upon me, a sinner. And I pray that it may become a source of great comfort, and a blessing to those who read this work, which is written for the purpose of making the doubtful firm, the wavering in mind fixed, and also for making mankind sensible of their great obligations to the Almighty God, the giver of so many good gifts. And if I should be instrumental in God's hands of awakening those who sleep, and cause their eyes to be opened to see the *love of God*, I shall be paid in a measure beyond what I merit, and they will no longer

be guilty of ingratitude, but will joyfully shout and sing—

“ All praise to thee, in light array’d,
Whose light thy dwelling-place hast made :
A boundless ocean of bright beams,
From thy all-glorious Godhead streams.

The sun in its meridian height,
Is ever darkness in thy sight :
My soul enlighten and inflame,
With pious thoughts of thy great name.”

Blest Jesus, thou, on Heav’ns intent,
Whole nights hast in devotion spent ;
But I, frail creature, soon am tir’d,
And all my zeal is soon expir’d.”

Deut. iv. 30, 31. “ When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (For the Lord thy God is a merciful God), he will not forsake thee, nor forget the covenant of thy fathers, which he sware unto them.” The latter days here alluded to are evidently the days of *torment*, which word is here rendered *tribulation* ; but in the 31st v. it is said, “ The Lord is a merciful God, he will not forsake thee, nor destroy thee :” and if he will not destroy us, neither, according to my views, will the merciful God punish eternally. It is beneath his dignity. Most men would reason thus, that it would be an act of greater kindness to destroy mankind altogether, than to perpetually torment them.

"True, 'tis but *little* that I know
Of thee, and what thou art ;
But daily teach me *more* and *more*,
'Till thou dost *fill* my heart.

Mercy is *welcome* news indeed,
To those that guilty stand ;
Wretches that *feel* what *help* they need,
Will *bless* the *helping* hand.

We *all* have *sinn'd* against our God ;
Exemption none can boast :
But he that feels the *heaviest* load,
Will *prize* forgiveness most.

But let our *debts* be what they may,
However great or small ;
As soon as we have nought to pay,
Our Lord forgives us all."

Deut. viii. 5. "Thou shalt also consider in thine heart, that, as a man *chasteneth* his son, so the Lord thy God *chasteneth* thee." Here is a comparison so plain, that no one can mistake it. "Even as a man *chasteneth* his son, so will the Lord God *chasten* thee." For what purpose does a man *chasten* his son, but with the desire of making him repent of his folly, and become better. What would be thought of a man who for a trifling fault would punish his son as long as he lived? Is God, then, a being of less feeling and kindness than man? No. We find it frequently expressed in Holy writ, that his *love is unbounded*—that his mercy is over all his works—that his goodness *knows no bounds*, and that he hath created nothing in vain: but if the torments

of hell are to last to all eternity, not only thousands, but millions of millions must have been *created in vain*. From this it is evident, that as a father chasteneth his son, so shall we be corrected, but not eternally, nor for *endless ages*, and further, because man cannot punish his son beyond the period of life.

Deut. xxiii. 3. "An Ammonite or Moabite shall not enter into the congregation of the Lord; even unto their tenth generation shall they not enter into the congregation "for ever." Here seems a time fixed,—the tenth generation; and by the concluding words "for ever," it appears that after the tenth generation, at some future period, they might be allowed to enter. But I cannot pass over this text without making another observation, and to a reflecting mind it must occur, and produce this question:—if a longer period than the tenth generation, who can tell to what length of time the wicked may be punished? Even if for ten generations only, who can bear it? Let us so conduct ourselves in this world, that we may have hopes of eternal bliss in the world to come.

Deut. xxiii. 6. "Thou shalt not seek their peace, nor their prosperity, all thy days, *for ever*." Does this passage convey the idea that we should not seek the peace of our brethren "for ever" as this expression is generally understood? Would it be agreeable to what Christians are taught? Are we never to seek peace with our brethren? No. Then it must

evidently mean for a time only ; for we are told, not to let the sun go down upon our wrath ; and not only to forgive our brethren seven times, but seventy times seven. It really astonishes me, how men can attempt to disparage the bounty and goodness of the Almighty God ; and disparage they must, when they attempt to lessen his mercy and love, by endeavouring to degrade him below what we all hold to be good, and so much admire in man. It is generally admitted that no man is worthy the name of a Christian, who persecuteth his fellow man to the utmost of his power, be he a king, a judge, or a father ; if we allow that man to be of a noble mind who forgiveth another, how much more ought we to admire and adore Him who is all forgiveness, full of compassion and great mercy.

Joshua xiv. 9. " And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's *for ever*, because thou hast wholly followed the Lord my God." Where is this land—this inheritance of the Jews ? It is just the same in our day. A man by his will leaves his estates to his son and his heirs *for ever*. The following is evidently of this import:—

I. Kings, viii. 13. " I have surely built thee an house to dwell in, a settled place for thee to abide in *for ever*." If Solomon had remained in this house "for ever," he never could have entered the kingdom of heaven.

I. Kings, ix. 3, 4, 5. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there *for ever*, and mine eyes and my heart shall be there *perpetually*. And if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgments, then I will establish the *throne* of thy kingdom upon Israel *for ever*, as I promised to David thy father saying, there shall *not fail thee a man upon the throne of Israel*." The house here spoken of, I presume, was Solomon's temple; and the throne to be David's. Were not the temple, the throne, and the kingdom, all destroyed by the Romans, A.D. 70. Another temple was built by the Jews, but greatly inferior in point of beauty and magnificence, which was also destroyed by the Romans many years after. Are not these evidences enough for our conviction?

I. Chron. xvii. 11, 12, 13, 14, 15, 16, 17. "And it shall come to pass, when thy days be expired, that thou must go to be with thy father, that I will raise thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne *for ever*. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee:

But I will settle him in mine house and in my kingdom *for ever*; and his *throne* shall be established for *evermore*. According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord, and said, who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a *great while* to come, and hast regarded me according to the estate of a man of high degree, O Lord God." Here the meaning of the words "for ever" is explained by David, for he concludes by saying or repeating the words, a great while to come. David, I presume, was a Universalist, as also the Jews of old, and those of the present day: it is evident that he considered that house to be the holy temple, and that it would continue a great while; if he had held the words "for ever" to be the same as eternal he would not have said "for a great while," as no doubt can be entertained that the ancients had the same knowledge and belief in the ultimate destruction of this globe by fire, consequently if the temple had remained until this day, it must finally have been destroyed.

I. Chron. xxii. 10. "He shall build an house for my name, and he shall be my son, and I will be his father: and I will establish the throne of his kingdom over Israel for ever." Does this kingdom exist?

I. Chron. xxviii. 4. "Howbeit the Lord God of Israel chose me before all the house of my fathers to be king over Israel for ever." Is this king *reigning* at this time?

II. Chron. xxxiii. 7. "And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, in *this house*, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name *for ever*." The house of God having been converted into a place for heathen worship, is evidence against the words "for ever" meaning *perpetual*.

Ezra ix. 12. "Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." But they observed not these ordinances, and therefore lost their inheritance. Let us then take care, and observe the ordinances of God, lest we also lose ours.

Psaln xviii. 50. "And showeth mercy to his anointed, to David, and to his seed for evermore." The foregoing all show the same meaning, that the words "for evermore" also imply only a period of time.

Ps. xxii. 27. "All the *ends of the world* shall

remember and turn unto the Lord, and all the *kindreds of the nations* shall worship before thee." This delightful time will come, when all kingdoms, and all nations, will turn and worship the true God, and praise and adore him that sitteth upon the throne, time without end.

Ps. xxii. 29. "*All they that go down to the dust shall bow before him.*" How extremely expressive are the foregoing lines:—first, all the ends of the world, all kindreds, all nations, and to explain it more fully, all that go down to the dust: no one shall be exempt—every soul—every being that ever existed or breathed shall come and worship before him—not one shall be exempt—not one shall be left behind. To what an extent then do these sublime passages go. What a beautiful comparison is the following:—

Ps. xxxvii. 21. "The wicked borroweth and payeth not again; but the righteous showeth mercy and giveth." Shall the God of all mercy then be less merciful than man, will not he show mercy and forgiveness, whose mercy is over all his works—whose goodness is boundless?

Ps. lxxv. 2. "O thou that hearest prayer, unto thee shall *all flesh come.*" David no doubt believed in the universal restoration, or he would not have thus ejaculated, "Unto thee shall *all flesh come.*" Not only his own people, the Jews, but all flesh—

every created being; this is more fully explained in Psalm lxxxvi. In the margins of the Bibles printed A.D. 1760, you will find the words “for evermore,” and “for everlasting,” are explained by giving the literal translation of the Hebrew, and ought to have been rendered “for ages of ages.”

Ps. lxxvii. 8. “Is his mercy clean gone for ever? and doth his promise fail for evermore?” Although by these questions it may appear that David was somewhat doubtful at this time, yet that, that was not the case is very evident from the following and many other sublime expressions of his to the contrary, which leave the matter without a doubt.

Ps. lxxxvi. 9. “All nations whom thou *hast made* shall come and worship before thee, O Lord; and shall *glorify thy name*.” How grand—how noble—how sublime are these words; and what a wide field is here; to what an extent do they go; there are no exclusions; no one shall be exempt, no, not one; for the Almighty Jehovah saith, “All nations shall come, &c.” Let me then ask where are the endless torments so often mentioned by preachers? If all nations are to come and worship before him, how can they remain in hell for evermore? What extended ideas had David of God’s love and goodness, when he thus expressed himself, “All nations whom thou *hast made* shall come and worship before

thee, and shall glorify thy name." Not only come to worship but to glorify his name: he does not stop here, but goes on to state:—

Ps. lxxxvi. 13. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." Will he not, then, after his Divine justice is satisfied, also deliver us from death and hell? David was fully convinced of God's great mercy towards him. He was fully assured his soul would be delivered from the bottomless pit. Will not then the God of all the earth do right? Will he not also deliver us from the second death and hell, when, by correction, we shall be purged from our sins, and thereby made perfectly whole?

Ps. lxxxvi. 15. "But thou, O Lord, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth." As God is a God of compassion, and plenteous in mercy, may we not hope to obtain mercy? It is said, we shall receive many stripes; but it is not said that these stripes will be, without intermission, to all eternity. The rod is for correction, and punishment is for amendment.

Ps. lxxxix. 32. "Then will I visit their transgression with the rod, and their iniquity with stripes." Be assured that our transgressions will be punished, and for our iniquity we shall receive many stripes, but not to all eternity.

Ps. cxxxviii. 4. "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth." There have been many wicked kings, yet we find here that all the kings of the earth will come and praise God, consequently not remain eternally in torment.

Ps. cxlv. 9. "The Lord is good to all: and his *tender mercies* are over all his works." That he is good to all we have evident proofs every day we breathe. The sun shineth upon the just and upon the unjust; and that through his tender mercy towards us we are allowed to exist no one can contradict.

Ps. cxlv. 21. "My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever." David, while praising the Lord, prays God, that all may bless his holy name, *for ever and ever*. This, of course, must convey to us that his ideas were extended to a period beyond his time, if the words "for ever" were used or intended to imply *everlasting* or *time without end*, and then he concludes by saying—

Ps. cl. 6. "Let every thing that hath breath praise the Lord. Praise ye the Lord." The further I proceed, the stronger and more abundant are the proofs of ultimate happiness; the earnest supplications of David are evidence of his hope and belief in it, by his concluding words: "Let every

thing that hath breath praise the Lord; " as if he had said, all that have breathed, or shall *hereafter* breath, will praise and adore the Lord, *time without end*.—Ecclesiastes i. 4. " One generation *passeth* away, and another generation cometh: but *the earth abideth for ever*." Now, the generally received opinion is that the world will be dissolved—*will be* destroyed by fire; if so, how can it abide "for ever," if these words were intended to convey the meaning of endless ages, it would have been otherwise expressed. The earth has outlived many generations, but it will have an end.

Isaiah i. 18. "Come now, and let us *reason* together, saith the Lord: though your sins be as *scarlet*, they shall be as *white as snow*; though they be red like *crimson*, they shall be as *wool*." Doth not this also show, that at *some period* a change will take place, and an extraordinary one too, will it be, when we shall be made pure—"as snow?" But we must undergo *some severe* test before this purification can take place, for we know how difficult it is to render scarlet white, but with God nothing is impossible, as the following will show:—

Isa. xxiv. 22. "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days* shall they *be visited*." Here Isaiah in speaking of the wicked that go down into the pit and are imprisoned, says, *after many days* they shall "be visited."

What good could this visiting effect, if they were to remain in this pit "for ever?"—rest assured they will be visited—you naturally may ask by whom?—I say by Christ, as I shall have occasion to show hereafter. After many days they shall "be visited:" this visitation must have its object in view, and the natural inference is to correct, to subdue, to alleviate, and ultimately to restore.

Isa. xxv. 7. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Here again you find Isaiah declaring that the veil, which is cast over "all people," that is spread over "all nations," will be destroyed; although he gives no idea of the period, yet it will be destroyed; therefore it will no more be spread "over all nations;" the veil will be not merely withdrawn, but destroyed; and then may we hope to see God, and obtain the enjoyment of peace without ceasing.

Isa. xxv. 8. "He will swallow up *death in victory*; and the Lord God will wipe away tears from off *all faces*; and the rebuke of his people shall be taken away from off *all the earth*: for the Lord hath spoken it." One would think this text so plain, clear, and positive, that it required no explanation from me; but as it is generally passed over in silence by many, and not noticed by others, I feel bound to say a few words on this most delightful and comprehensive passage.—Here we find that

death will be swallowed up "in victory;" a complete triumph will be accomplished, that the "Lord God" will "wipe away" the tears from off "all faces," and the rebuke will be taken from off "all the earth." The prophet also assigning the cause,—“for the Lord hath spoken it.” Will it not come to pass? Who can presume to doubt the never-failing mercy and love of God? *It hath no end.*

Isa. xxx. 8. “Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.” After these sublime declarations, he is directed to write them in a table and in a book, that it may be, for the time to come, for ever and ever; for a very long period of time, namely for ever and ever: and, as I conceive, as long as this world shall last.

Isa. xxx. 18, 19, 20, 26. “And therefore will the Lord wait, that he may *be gracious* unto you, and therefore will he be exalted, that he may *have mercy* upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt *weep no more*: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner *any more*, but thine eyes shall see thy teachers. Moreover, the light of the moon shall be

as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord *bindeth up* the breach of his people, and healeth the stroke of their wound." This sweet and delightful passage of Scripture; this splendid appearance of the great mercy and goodness of God, is a proof of the return of the Jews to their ancient city, once the most beautiful in the world; then will they weep no more.

Isa. xl. 5. "And the glory of the Lord shall be revealed, *and all flesh shall see it* together: for the mouth of the Lord hath spoken it." The glory of the Lord will then be fully revealed; then will all kindreds and nations be assembled together in one place; all will see the glory of the Lord, not as through a glass darkened, but face to face. *Certainly* this time will come, for "the Lord" hath spoken it. There will be no one, no not one will be exempt, not one left behind, all flesh shall see it together, consequently all in one place, where the most complete happiness will remain eternally.

Isa. xlii. 6, 7, 25. "I will say to the north, give up; and to the south, *keep not back*: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him *for my glory*, I have formed him; yea, I have *made him*. I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins." The

true, the pure, the very essence of love is breathed here, and the Rev. J. White, in his work, entitled *The Restoration of all Things*, p. 184, hath so emphatically expressed it, that it far, very far, exceeds any thing I can say on so sublime a subject; I shall therefore give you his own words—words which show how highly gifted this great man was:—

“ This incomprehensible love is made up of breadths and lengths, and depths and heights, which pass all understanding;—here is a depth without any bottom—a height without any bound—a breadth, a length without any measure; this is a love which stretcheth forth itself beneath, above, through, and beyond all things—a love which at once extends and exceeds all understandings and capacities—a love which hath in it all the fulness of the God-head, an inexhaustible spring, fountain, ocean of love and goodness, without beginning or end, without bottom or bound—a love, in which, as hath been said, where sin hath abounded grace doth much more superabound. O, tell me, where is this superabounding grace, and how is this text true, if it leaves sin and death reigning and triumphing over the greatest part of mankind? If the evil that abound in the creatures can exceed the love and goodness in God, shall *infinite* and *eternal love fail*—shall the sovereignty and wrath of God outlive his love, his grace, his sweetness?—is this wrath greater and stronger than his love?—is it not a servant to it?—do not all his attributes serve his love?—can there be any supreme evil?—and can God cease to be God?—which he must do when he ceaseth to be good. Let us then take heed we set no bounds to that which is unbounded. How dare we to say to this Great Ocean of Love, Thus far shalt Thou go and no further?”

Isa. xlv. 18. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it *not in vain*, he formed it to be inhabited: I am the Lord; and there is none else." As no one can doubt the fore-knowledge of the Almighty God, I think no one will attempt to pervert this charming declaration, "he created nothing in vain." When God created the heavens, and formed the earth, he pronounced it to be good. His Omniscience was such that he knew the frailty of man, and the result of it; consequently, nothing but good could be in the end.

Isa. l. 2. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" It evidently appears from a former quotation, that the Almighty formed us and all the heavenly host *for his glory*, and that he created *nothing in vain*; and now (although by way of question) it is proved, that his hand is not shortened, and that he hath power to deliver; there can be no doubt of *our* being delivered from the power of the evil one, and redeemed from bondage, ransomed from captivity, released from prison, and finally made happy.—His justice must be satisfied; and who can tell the extent of satisfaction required to make "us pure," and pure we must be before we can enter eternal bliss? But if any doubt remained in my mind of the universal redemption of the *fallen angels* and the *whole of mankind*, this passage would have been sufficient to remove it.

Isa. lxvi. 18. "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory." Here is a long train of evidence; a chain linked together in the strongest and firmest manner possible. I can find nowhere any thing that can set aside such clear proofs as I have quoted from Isaiah. It is too good, too sublime to be passed over in silence. I must pause here a little, and endeavour to show, from these beautiful and sublime passages of Scripture, the truth of this doctrine, beginning first with the 24th chap. Isaiah, where we find that the wicked will be shut up in prison for many days; but after, they will be visited, not left in torment for endless ages. Proceeding, we shall find, that God will destroy the covering cast over all, and the veil that is spread over all nations.—The quotations from the 30th chap. Isaiah, clearly show the loving kindness and mercy of God towards the Jews, which is consonant and in unison with the doctrine of restoration; as, beyond all doubt, this race of people will be restored to their land.—Oh! how delightful are the words in the 40th chap. the 5th ver. "The glory of the Lord shall be revealed, and all flesh shall see it." This is comprehensive to the fullest degree, "all flesh shall see it;" and with what an emphasis *is it* written. How clearly and positively is it asserted,—"for the mouth of the Lord hath spoken it."—Passing on to the 43rd chap. the 6th and 7th vers. the Almighty, in speaking of the Jews, declares that he created them for his glory;

and has he not also created *us* for his glory? Yes, my friends, he has not formed us in vain, but for his glory; how then dare we rebel against him. And in the 25th ver. you will find that our transgressions will be blotted out, and our sins will be remembered no more. From this I infer that after certain punishments, then the time will come, when our sins will be remembered no more.—In the 45th chap. Isaiah, 13th ver. “I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall *let go my captives*, not for price nor reward, saith the Lord of Hosts.” The 18th ver. says, “He created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” The city here spoken of, I consider to be the new Jerusalem; and then it is that the captives will be released from their prisons, not for price or reward, but of the free will and great gift of God, as he saith he created nothing in vain, but built the city to be inhabited. The sense and meaning of this is evidently kept up in the 23rd verse of the same chapter, but in a stronger, and in a plainer way, and so clear that no one can mistake it. “I have sworn by myself, the word is gone out of my mouth in righteousness, and *shall not return*, That unto me every *knee shall bow, every tongue shall swear*.” Here we see that after their return from captivity *every knee shall bow and every tongue shall swear*. If the torment were to continue to endless ages, this passage must be wrong; for how or where would the consistency appear? It could not be; one thing would contradict th-

other. Is it possible that every knee should bow, and every tongue confess, if torture were to be continued to *endless ages*? And, in like manner, this beautiful passage is continued in the 57th chap. Isaiah, 16th ver. "For I will not contend *for ever*, neither will I be *always wroth*, for the spirit should fail before me, and the souls which I have made." Here the God of love declares, that he will not contend "for ever," that he will not be "always wroth," as the spirit would fail him, and the souls which he had made. This is another strong proof that the time will come when *all the souls* which he hath made will ultimately be happy. The further I proceed in reading the Bible, the stronger and clearer are the proofs of universal restoration. Why then should not this Divine light, this glorious lustre, be shown to man? Has all the horrible doctrine of everlasting punishment, as I have before observed, prevented or deterred men from sinning? No. It has, in my opinion, produced quite a contrary effect. Instead of reclaiming men, many have given themselves up to despair, and consider God a God of every thing but love. But he has declared in the following chapter, and the fact is, that he hath chosen to let the oppressed go free; as will appear in the 58th chap. Isaiah, 6th ver. "Is not this the fast, that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Who then will attempt to deny God's word? Who will dare to say, punishment will be eternal? when

God himself has declared, that it is a fast that he hath chosen to loose the bands; and what bands? not the bands of the righteous, for they need no bands; but to loose the bands of the wicked; to undo the heavy burdens, to let the oppressed go free, and to break every yoke. Mark ye! Hear these impressive words:—Break every yoke; not one yoke will be left, for every yoke will be broken; and in order that we should not be mistaken as to who it is that speaketh these kind words, in the 60th chap. and 16th ver. he tells us, “And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.” What comfortable words are these, to find that God will be our Redeemer. Now, if there be no hell there would be no need of a Redeemer. As certain as there is a place of torment, so certain is it that we shall be redeemed from it; but at what time, or what extent of punishment we shall undergo, we cannot tell; but that a messenger will be sent in the latter days to proclaim liberty, is evident from the 61st chap. and 1st ver. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim *liberty* to the *captives*, and the *opening* of the prison to them that are bound.” And in the 2nd ver. “To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort *all* that mourn.” Here again is another proof, that after a time, sinners will become meek, and that the glad

tidings will be proclaimed unto them. The broken heart will be bound up ; the prisons will be opened, and the captives *set free* and at liberty, and that will be in the acceptable year that the Lord will choose. But who can tell how far distant that year may be ? Tremble, sinful man, and think how dreadful is the wrath of God ; although not everlasting, yet you may be assured, that the day of vengeance will come, as he hath denounced in this verse I am now quoting ; and yet, although he taketh vengeance, he will comfort *all* that mourn. What delightful and comforting words do we find in Jeremiah !

Jeremiah xxxiii. 8. “ And I will cleanse them from all their iniquity, whereby they have sinned against me ; and I will pardon *all their iniquities*, whereby they have sinned, and whereby they have transgressed against me.” God has here declared, that he will cleanse us “from all our iniquities,” and that he will pardon our sins. Where then is the man who dares say, in contradiction to the Almighty, that he will not pardon, but punish *for ever* ?

Ezekiel xxxvii. 25. “ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children’s children, for ever : and my servant David shall be their prince *for ever*.” The meaning of the words “for ever” is here evidently and plainly shown : nothing can be plainer. Let me ask, do the

Israelites now dwell in the land here spoken of, and has not David, their king, been dead many centuries ?

Ezek. xxxvii. 26. "Moreover, I will make a covenant of peace with them ; it shall be an *everlasting* covenant with them : and I will place them, and multiply them, and will set my *sanctuary* in the midst of them for *evermore*." Here is a passage, if possible, still stronger than any before quoted ; the words "everlasting" and "evermore," are both made use of, yet, notwithstanding, those who preach the shocking doctrine of Eternal Punishment, cannot, or will not, give up their opinions on this momentous point, although many of them, as well as myself, know that the sanctuary of the Jews is not in existence, consequently *this everlasting* covenant must have ceased also.

Hosea xiii. 4. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me : for there is no Saviour beside me." Those who read this verse attentively, and reflect upon it, cannot wonder that there should be persons who call themselves Unitarians.

Joel ii. 13. "And rend your heart and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." This word "repenteth" cannot be proper, if intended

to be applied to the Deity, for we read, in another part of the sacred volume, that God is not like man, that he should lie or repent. He is infinite in wisdom, and boundless in love. And may we say with the poet:—

“ Happy the heart where graces reign,
Where *love* inspires the *breast* !
Love is the *brightest* of the train,
And perfects all the rest.

Knowledge, alas ! 'tis all in vain,
And all in vain our fear ;
Our stubborn sins will fight and reign,
If *love* be absent there.

This is the grace that lives and sings,
When faith and hope shall cease ;
'Tis this shall strike our joyful strings,
In the sweet realms of bliss.

When join'd in that harmonious throng,
That fill the choirs above ;
Then we shall tune our golden harps,
And *every note* be *love*.”

Joel iii. 20. “ But Judah shall dwell for ever, and Jerusalem from generation to generation.” Does the city of Judah exist now ? My friends, there are hundreds of passages to be found in the Bible clearly showing that the words *for ever* were only intended to convey the meaning of a long period of time.

Micah vii. 18. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Here is a complete explanation; first we are told that he pardoneth iniquity, and then why he pardoneth, "because he delighteth in mercy." How then can men suppose that he, who delighteth in mercy, can punish *for ever and ever*, and that there will be no end to the torments. Such doctrines serve only to lessen, and, I had almost said, to debase, him who is all goodness, and boundless in love, for he retaineth not his anger *for ever*, but delighteth in mercy.

Mic. vii. 19. "He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea." Here is a passage sufficient for a sermon of an hour long; but as my comments hitherto have been brief, I shall pursue the same course:—First, observe, "He will turn again;" secondly, "He will have compassion;" thirdly, "He will subdue our iniquities;" and lastly, "He will cast them into the depths of the sea." What comfortable words are these to poor sinners! I do not intend by this to encourage sin, be it far, very far from me. It is evident that punishment comes first, and who can tell how great that punishment will be, and to what extent it may continue? It is impossible to say to what length of time, but certainly not to all

eternity;—without doubt, until our passions are subdued, and our sins forgiven. I am about to make a short digression from this subject. In many parts of the Bible we have abundant explanations, in the margins, of certain words and certain passages, which, without those references to the Hebrew signification, would be quite unintelligible. It therefore appears to me rather strange, at this time, when education has become so general, and so many Bibles are printed, that they do not explain those passages and words, or give some reference to their meaning, as was done in the old and original versions. For instance, the meaning of the word “Shigionoth,” no one but a Hebrew scholar can tell. So that in a few years this, and many other explanations will be lost to the world, unless a few of the old printed Bibles are preserved; and then they, from becoming scarce, will be lost to the community in general, for in that case, no one but the rich will be able to obtain a sight of them. In the original, nearly the whole of this chapter has notes to every verse. This word *Shigionoth* signifies a variableness of songs or tunes. The third chapter of Micah begins thus: “A prayer of Habakkuk the prophet unto *Shigionoth*.” Without this explanation, some might suppose that he was praying to some other god. The word “Selah,” which so frequently occurs in the Psalms, was used as we do the word “Amen.”

I have entitled this book *A Spark to Illuminate*; in truth it is but a Spark, and that a very

small one. Yet, small as it is, it may kindle into a flame of such magnitude, and of such exquisite brilliancy, that it will be seen through the whole universe; and, being reflected by the mirror of *God's love*, it will extend to every clime, and descend to the regions below, even to the dark and dismal abyss of hell. I am led to this belief, upon reading Isaiah lvii. 16. "For I will not contend for ever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made." Are not those unhappy and miserable beings, the fallen angels, the work of his hands? Are they not souls which he made, and were they not beings of a very superior nature to us? Yet they have done amiss; they have fallen, and are now tormented; but the great God of the universe hath declared, he will not contend for ever. Will he then restore us, and leave them in torment? No: by just punishment they will be humbled, they will be purged and purified, but finally restored to Heaven. To strengthen my argument, I shall quote two passages from Dr. Thomas Burnett, Master of the Charter-House, and author of a book entitled *The Theory of the Earth*: in a Treatise in Latin, that was printed in English before his death, entitled, *The State of Departed Souls*, p. 343, he says:—

"The soul flies from the thought, and abhors the remembrance of everlasting misery; and several things have occurred to me, while I have been thinking on this subject, by which I am sensible that others have been persuaded, as well as myself, that God neither will nor can

endure the perpetual affliction and torment of his own creatures.—p. 344. That God should condemn his own creatures to a state of eternal misery, and should retain them in that state, seems to be repugnant both to Divine wisdom and goodness, and, I may add, justice.”

Now to think these miserable souls are so far amiss as to be beyond the power of all redress and restitution, is to suppose God made some of *his* creatures very untowardly: and that when he pronounced them all very good, he looked only at their primitive state; for certainly if he had cast his eyes to all possible condition they might afterwards fall into, and see this never-to-be-ended doom of intolerable pain and anguish of body and mind, the infinite compassionateness of his blessed nature would scarcely have given so cheerful an approbation to the works of his hands. But then, to think they are not beyond the power of redress and recovery, and that that great punishment they shall undergo at the end of this world may contribute thereto, and yet to imagine they shall, for all this their *disposition*, be still kept in it for ever and ever, is to fix a harsh note upon the mercy and *equity* of the righteous judge of all the world; when, the same temper in man, we should execrate and abominate.

This work of mine is not produced from a momentary effusion of the brain. It is not the thought of a moment. I read the Bible through in the year 1821, and made many extracts from it, and

in the month of November, 1827, I began it again, and had proceeded no further than this very part, (Micah.) I had, nevertheless, in the mean time read over and over again many of the passages alluded to, and several authors both for and against the doctrine of Universal Restoration; and the more I read the more I reflected, the more was I convinced of its Divine truth, and the more consistent it appeared to me to the high sense I entertained of the infinite goodness, and perfection of the God of all the universe; who tells us, that he hath created nothing in vain, that there shall be but one fold, and one shepherd,—that all the ends of the world shall come and worship before him; that the time will come when there will be no more crying, no more sorrow, and no more pain, of which I have not the least doubt. I am *fully convinced* of it, notwithstanding what may have been said to the contrary.

In the book of Zechariah, it is plainly foretold, that the Jews (who are so much despised) will return to their own land, and I firmly believe they will. This people, it is well known, are all Deists, yet we are told that they were a highly favoured people, but now much punished. Yet my friends if you believe at all in the Bible, you must agree with me that the time will come when they will return to their own land, and be again a people. Let me ask, is not this figurative of the punishment of a future world, and of the promised happiness afterwards? But let us reflect for a moment, and draw a com-

parison, and ask ourselves,—How long, or how many years have the Jews been punished in this world? and how many more years are they yet to endure it? and then say to ourselves,—If we are to be punished in the world to come, only to the extent of time that the Jews have been punished in this, *who can endure it?* and our punishment may be, perhaps, *tenfold more* than theirs. Surely this reflection must make the most stout hearted tremble!

II. Esdras ii. 14. "Take heaven and earth to witness, for I have broken the evil to pieces and created the good: for I live saith the Lord."—15th ver. "Mother, embrace thy children, and bring them up with gladness, make their feet fast as a pillar: for I have chosen thee saith the Lord." What comfortable language is this, how sweet, how inviting, are these words, and of what great importance are they to us! for the great Jehovah here calls the heaven and earth to witness,—"*for I have broken the evil to pieces and created the good.*" Were not then these words intended for our observation? Surely they were never intended to be passed over in silence, and without comment—No; but for our comfort and for our peace. 30th ver. "Be joyful oh thou mother with thy children, for I will deliver thee saith the Lord." 31st ver. "Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them, for I am merciful saith the Lord Almighty." 32d ver. "Embrace thy children until I come and shew

mercy unto them : for my wells run over, and my grace shall not fail." O what glad tidings are these to find that God is merciful ! here we are told that he will shew mercy, the reason is also given, "because he is merciful." Here we are told to be joyful, for what are we to rejoice ? because the Lord will deliver us ; and further, because the Lord hath promised not only out of the earth or grave, but because he hath said, he will shew mercy unto us :—the cause assigned is—he is the *Lord Almighty*. Again he tells us to embrace our children and to shew mercy unto them. Is it possible my friends, that he can ask us, frail mortals, to shew mercy unto our children when he will not have mercy upon us, *but punish us time without end* ? No ; the foregoing plainly and clearly shews us the contrary, and is pointed out in much stronger language, by telling us, that his "wells run over" and that his grace will "not fail." What *heavenly love* is this ! This is the very essence of love ; this is, indeed, love Divine, and who shall gainsay it ? In the 7th chapter, 33rd ver. "And the most high shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end." From this it is evident that judgment will come, and that punishment will follow, as the words are "long suffering." Who can tell to what a length of time the punishment or long suffering may continue ? but blessed be God it will have an end, and misery will pass away. Where is the man who can gainsay these words ?

Misery shall pass away, and long suffering shall have an end. If misery is to pass away, eternal punishment cannot exist; it is evident that our suffering, although long, must cease. In order to render these expressions, if possible, stronger, we read in the 43d verse of the same chapter: "But the day of doom shall be the end of this time: and the beginning of immortality for to come, wherein corruption is past." From this I infer that the time will come when we shall become immortal, and corruption will cease, viz.: after we have been made pure,—after we have been through the refiner's fire. As no corrupt or impure thing can enter the realms of bliss, we must be made pure, we must be refined as gold is made pure; then will corruption pass away and immortality begin.

Before I proceed to my next quotation, I must beg you to pause awhile, and prepare your minds for the plainest, the strongest language which is written throughout the Bible—for a passage that cannot have been read by many, if any, of those who preach in such strong language, eternal damnation, or they must be blind, and obstinate, and unwilling to see this glorious light, although as clear and as plain as the sunshine at mid-day. If one part of the Bible be true, why not believe in the whole? It is called the Word of God, and when this is generally admitted, how is it that this Divine love is hid from man? Why are they not told by preachers that his mercy is over all his works, and that he created

nothing in vain; that his love is infinite, and passeth all understanding. Now follow the sublime words of the prophet on this momentous and most important subject.

II. Esdras vii. 46. "I answered then and said, this is my first and last saying, that it had been better not to have given the earth to Adam, or else when it was given him, to have restrained him from sinning." And then directly follows the 47th verse: "For what profit is it for man in the present time to live in heaviness, and after death to look for punishment?" And in the 49th verse: "For what is it unto us, if there be an immortal time, whereas we have done the works that bring death?"—The 53rd verse: "And that there should be showed a Paradise whose fruit endureth for ever; wherein is security and medicine,* sith we shall not enter into it." Mark, first, the prophet, in speaking the words of God himself, prefaces this sublime subject by observing, "This is my first and last saying," as if he was declaring "This and these are my first and last decrees, and shall not be altered." It had been better not to have given the earth to Adam, than after creating and allowing him to live a short time upon earth, to punish him with everlasting misery. It is well known that in this life but few are happy, let their stations be what they may—that we live heavily, as the prophet reasons—What profiteth it us, if there

* The original word was *fulness*, not *medicine*.

be an immortal time if we can never see it, and be showed a paradise whose fruit endureth for ever, if we are not to enter this paradise, and taste its fruit?

Esd. vii. 62 to 68. "I answered them and said, I know, Lord, that the Most High is called Merciful, in that he hath mercy upon them which are not yet come into the world. And upon those also that turn to his law. And that he is patient, and long suffereth those that have sinned, as his creatures. And that he is bountiful; for he is ready to give where it needeth. And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come. For if he shall not multiply his mercies, the world would not continue with them that inherit therein. And he pardoneth: for if he did not so of his goodness, that they which have committed iniquities, might be eased of them, the ten-thousandth part of men should not remain living." Here follows such a long train of proof of his boundless love and infinite mercy, that if well considered, we may say, how can man be so ungrateful as to sin against such Divine love? This, surely, if men were stimulated by invitations to taste of this love, rather than by so much terrible threatening, would induce and cause them to live better lives; as we find that but for this love for his creatures, not the ten-thousandth part of men would remain living upon the earth.

Esd. viii. 35. "For in truth there is no man among them that be born, but he hath dealt wickedly: and among the faithful there is none which hath not done amiss." Now, as there is no man living that hath not sinned, even among the faithful, are we not then all impure? and if impure, how can we, even the best of us, enter eternal bliss? We are all unprofitable; "there is none that doeth good, no not one." But we shall be made pure; we shall all be made clean; we shall be made white and pure as snow, before we can enter the *Holy of Holies*. A surgeon might say, "The less impure the body, the less purification we shall require;" shall we then not endeavour to purify our souls, and cleanse ourselves from our sins.

Esd. viii. 54. "Sorrows are passed away, and in the end are showed the treasure of immortality." Here again we find that sorrow will come, and also that in the end it will pass away; and likewise that immortality will come. What is implied by this sorrow but punishment? and for what purpose, let me ask, are men punished in this world, but with the hope of making them better subjects? What I have endeavoured to show you before, will be more plainly seen in

Tobit xiii. 2. "For he doth scourge, and hath mercy. He leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand." As much as to say: all have done wickedly,

and all shall be punished, but finally all shall be happy; which is proved in the 5th ver. of the same chapter: "And he will scourge us for our iniquity, and will have mercy again." Here you see, that although we go down to hell and are scourged, none can avoid his hand, yet he will have mercy, and we shall be brought up again. As I proceeded to read the Bible, printed by John Hayes, in the year 1670, I found in the margin of that book, opposite the 5th ver. of the 16th chap. of Tobit, that the words *for ever* are not in the Roman copy.

Wisdom of Solomon ii. 23. "For God created man to be immortal, and made him to be an image of his own eternity." Let me ask, is God's hand shortened? Are his eternal purposes to be frustrated and polluted by man? Shall his mercy and truth be hid from the world? If he created man to be immortal, will he not finally be immortal? Shall the image of eternity be eternally left in misery? *No*; he must cease to be God when he ceases to be good. Good and great he was from the beginning, and will ever remain the same. Oh! that I had the pen of a ready writer—that I had the eloquence of a Milton—that I had the ability of a Law, then would I gladly spend the whole of my time in endeavouring to enlighten men's minds, to teach them true wisdom, to lead them to truth, and to show them the way that leads to eternal bliss. My constant prayer is that this feeble attempt may fall into the hands of some more able writer, that this long-hidden

treasure of mercy and loving kindness may be known throughout the whole world, and no longer be kept from mankind. What a glorious light would this be to show men the way to glorify their Father which is in Heaven. After mature consideration, I think I should fail in my duty to mankind, if I were to bury the talent I have, (however small it may be,) in the earth, or to hide the light I have seen, and not endeavour to explain my inward feelings, as far as I am able, in such a way as to clear all doubts on this important subject, and thus by placing this talent out at usury, I may be ready with my account when the Lord cometh to demand of me, "Hadst thou not one talent?" As I proceed in reading this Divine work, the more am I convinced that love and mercy about him dwell, and that he created us for his glory—that his Divine purposes are to amend our ways, and to make us fit to dwell with him. Shall I not then tell the sinner that there is mercy for him if he repent; and, at the same time, inform him, that punishment awaiteth the wicked, and all the people that forget God? and shall I not make him a better man if I convince him that the Almighty will punish him according to the deeds done in the body, and to such an extent, as divine justice may *require*?

In order to elucidate, to make clearer and plainer, the doctrine I profess to believe in, I shall quote a few sentences from Mr. John Evans' *Sketch of the Denominations of the Christian*

World; where he explains the tenets of the Universalists—

“The *Universalists*, properly so called, are those who believe that Christ died for all; so before he shall have delivered up his mediatorial kingdom to the Father, *all* shall be brought to a participation of the benefits of his death, in the restoration of holiness and happiness. Their scheme includes a reconciliation of the tenets of Calvinism and Armenianism, by uniting the leading doctrines of both, as far as they are found in the Scriptures; from which union they think the sentiment of universal restoration naturally flows.

“Thus they reason:—‘Armenians prove from Scripture, that God is love; that he is good to all; that his tender mercy is over all his works; that he gave his son for the world; that Christ died for the world, even for the whole world; and that God will have all men to be saved.

“‘The Calvinist proves also from Scripture, that God is without variableness or shadow of turning; that his love, like himself, alters not; that the death of Christ will be efficacious towards all for whom it was intended; that God will perform all his pleasure, and that his council shall stand. The union of these scriptural principles, is the final restoration of all men.’

“The Universalists teach the doctrine of *election*; but not in the exclusive Calvinistic sense of it: they suppose that God hath chosen some for the good of all; and that his final purpose to all is intimated by his calling his elect the *first* born, and the *first* fruit of his creatures, which (say they) implies other branches of his family, and a

further in-gathering of the harvest of mankind. They teach also that the righteous shall have part in the first resurrection, shall be blessed and happy, and be made priests and kings to God and to Christ in the millennial kingdom, and that over them the second death shall have no power; that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; consequently that is a means of humbling, subduing, and finally reconciling the sinner to God.

“ They add, that the words *everlasting*, *eternal*, *for ever*, and *for ever and ever*, in the Scriptures, are frequently used to express the duration of things that have ended, or must end; and if, it is contended, that these words are sometimes used to express *proper eternity*, they answer, that then the *subject* with which the words are connected, must determine the sense of them; and as there is nothing in the nature of future punishment, which can be rendered as a reason why it should be endless, they infer that the above words ought always to be taken in a limited sense when connected with the infliction of misery.

The Universalists contend, that taking it in any other sense, it would not be consistent with the scriptural character of the Deity, and in contradiction to many parts of the Bible: such as “the restitution of all things—the gathering together of all things in Christ—the redemption of the world—the reconciliation of all things to the Father by the blood of the cross—the destruction of death, &c.” when there shall be no more crying, no more sorrow, and no more pain.

“ The Scriptures uniformly teach degrees of punishment, according to transgression; but does the *extinc-*

tion of being admit this? Can the greatest of sinners be more effectually destroyed than the least? Again, we are taught that, however dark the part of the Divine conduct may appear in the present state, yet justice will be clear and decisive in its operations hereafter; but the doctrine of destruction (in their judgment) does not admit of this; for what is the surprising difference betwixt the moral character of the *worst* good man and the *best* bad man, that the portion of the one should be endless life, and that the other endless death?"

Shall this one shade, this one grain, then turn one scale to endless happiness, and the other to endless torment?

"They suppose the universal doctrine to be most consonant to the perfection of the Deity—most worthy of the character of Christ, as the Mediator; and that the Scriptures cannot be made consistent with themselves, upon any other plan. They teach that ardent love to God, peace, meekness, candour, and universal love to men, are the natural result of their views.'" As I have stated, so does this Author—that this doctrine is not new. "Origen, a Christian Father, who lived in the third century, wrote in favour of it. St. Augustine, of Hippo, mentions some divines in his day, whom he calls the merciful doctors who held it. The German Baptists, many of them, even before the Reformation, propagated it. The people called Tunkers, in America, descended from the German Baptists, mostly held it. The Mennonites, in Holland, have long held it. In England, about the latter end of the seventeenth century, Dr. Rust, Bishop of Dromore, in Ireland, published *A Letter of Resolutions concerning Origen, and the chief of his Opinions*, in which it has been thought he favoured

the Universal doctrine, which Origen held. And Mr. Jeremiah White wrote his Book in favour of the same sentiments soon afterwards. The Chevalier Ramsay, in his elaborate Work of—*The Philosophical Principles of Natural and Revealed Religion*, espouses it. Archbishop Tillotson, in one of his sermons, supposes future punishment to be of limited duration, as does Dr. Burnett, Master of the Charter-House, in his Book on the State of the Dead.

“ But the writers of late years, who have defended the subject more fully, are Dr. Newton, Bishop of Bristol, in his Dissertations; Mr. Stonehouse, Rector of Islington; Dr. Chauncy, of Boston, in America; Dr. Hartley, in his profound work on Man; Mr. Purves, of Edinburgh; Mr. Elhanan Winchester, in his Dialogues on Universal Restoration, a new edition of which, has been published by Mr. William Vidler—see the *Universalist's Miscellany*, now entitled *The Monthly Repository of Theology and General Literature*; containing many valuable papers for and against Universal Restoration, where the controversy on the subject between Mr. Vidler and Mr. Fuller, will be found.” Winchester also wrote on the Prophecies to be fulfilled. “ The Rev. Mr. Browne, a Clergyman of the Church of England, has produced an Essay on this subject. Mr. R. Wright, of Wisbech, has also written a tract, called *The Eternity of Hell Torments Indefensible*, in reply to Dr. Ryland. The late Mr. N. Scarlett likewise published a new Translation of the Testament, in which the Greek term *αιων*, in the singular and plural, is rendered *age* and *ages*, and in his Appendix, proposed that its derivative, *αιωνιας*, should be rendered *age-lasting*, instead of everlasting and eternal.

“ For still further information, the reader is referred to the critical Work, entitled *An Essay on the Duration of*

a future State of Punishment and Rewards, by John Simpson, who has written several excellent pieces, for the illustration of Christianity."

If Dr. Wright was not a Universalist, he was a highly-gifted man, and entertained some of those fine feelings which they profess to have ; his exalted ideas of the Deity are shown in his work, called *Wright's Life of Christ*, where he so beautifully and emphatically expresses himself :—

" The great Creator and Preserver of men, may be, with the greatest propriety, called our Father ; for it is to his almighty power, that we owe our existence : he is, in a peculiar and distinguishing manner, called the Father of spirits, because he alone is the author of all spiritual existence. The form of our bodies owes its original to his boundless, unerring, wisdom ; and all our active powers, are the produce of his all-creating goodness. Nor is it only by right of creation, that the Eternal God may justly claim the title of our Father ; but the same endearing appellation is due to him, on account of our daily preservation : he watches over us, with the care of a father, and we are constantly made sharers in the benefits of his paternal tenderness and protection. But there is still another and a more emphatical sense, wherein God is the Father of his people ; it is by the almighty power of his spirit, that they are regenerated ; and this great work is frequently, in the New Testament, styled being born of God ; by this it is that poor, lost, undone sinners, are formed anew, so that, partaking of this divine nature, they become his children indeed, and are permitted to lift up their eyes to the great King of the universe, and call him their Father. In the former sense, God is the Father of the creation, and a

parent to all his creatures, good or bad; but in the latter sense, he is a Father to his own people,* who are converted by his almighty power and spirit, enabled to believe in his Son, and to live such lives, as are consistent with the rules of his Gospel. Father is the most grand and magnificent title which can be found in the whole compass of nature, and it conveys the most honourable and lovely idea that can be formed in the human mind: it is particularly happy in marking the essential character of the true God, who is the great Father of the universe. This noble and tender appellation, not only displays him as the first cause of all things, but gives us a beautiful and lovely idea of his tenderness and care, which he extends over all his creatures, whom he nourisheth with an affection, and protects with a watchfulness and care, vastly superior to any earthly parent.† We are permitted and encouraged to call the eternal God our Father, to encourage our hope in his goodness and mercy, in granting us every requisite that is not improper to be bestowed; for a father would not deny a petition to his child, if it was in his power to give it, and the petition was fit to be granted; and, at the same time, our being permitted to call God our Father, should raise in us a holy emulation, by exciting us to consider what sort of children they ought to be, who claim so high and honourable a relation. And our being exhorted to call God our Father, in the plural number, ought to put us in mind, that we are all brethren, the children of one common parent, and that we should love one another in sincerity, and sincerely and fervently pray for the good of each other. We are reminded of our duty to forgive one another; and we learn from hence, that a mild, placable,

* But I would ask,—is he not the Father of us all? Are we not all derived from him? Are we not all his sons though some are rebellious?

† Here, you see, he admits of my hypothesis.

forgiving spirit, is not only well-pleasing to our heavenly Father, but has a manifest tendency in its own nature, to prepare us, in the habitual temper of our minds, for the forgiveness of God."

It appears to me that many writers have kept back the truth, but why I cannot tell; I do not conceive it to be right. I shall therefore endeavour to withdraw the curtain, and disperse the dark clouds, that the sun may be seen in its full meridian light. You shall know what I have found, and see what I have seen, that you may believe in God, obey his word, and trust in his mercy, and serve him better, and love him as you ought. Some persons have told me it is a dangerous doctrine,—we are afraid to believe in it. To these I reply, there can be no danger or fear in speaking the truth,—in showing this love and kindness of the Saving Lord, nor any fear in adopting the precepts of the Bible, which I contend will bear me out. For we are invited in the kindest and most soothing manner—"Come unto me all ye that are heavy laden and I will give you rest." How benevolent and affectionate are these words! Shall we, then, that are heavily laden, keep back? Will ye not listen to the charmer, charm he never so wisely? Come unto the Lord, and he will give rest unto your souls. Though your sins be as scarlet they shall be as wool. Come unto the Lord, for he will abundantly pardon. Come unto the Lord, ye that are backsliders, for his mercies are great. Come ye sons of men, for he is your Father. Come all ye unto the

Lord, for he created you. Come ye unto the Lord, for he is a God of love. Come ye unto the God of all gods, and he will give you rest. I shall endeavour to draw a comparison, and hope not to be called presumptuous by so doing. "If any man seeth a brother in distress and shutteth his bowels of compassion against him, how dwelleth the love of God in him?" will the infinite and compassionate God direct us to acts of benevolence, and withhold his bounty? No, God so loved the world that he sent his beloved Son to be a propitiation for our sins. Again, we read that his mercy is greater than the heavens. Can we form any idea of the extent of the heavens? Can we measure this immense space,—“it hath no measure or bound;” its magnitude is far, very far, beyond our conception; as we can form no idea of the expanse of the heavens, we cannot set any bounds to his love; it hath no bounds; we cannot fathom the depth of his love; but if we could measure the heavens;—his mercy is greater. May we with the pious Psalmist say—“Oh that men would therefore praise the Lord for his goodness, and glorify his holy name,” and seek the things that belong to their eternal peace.

Wisdom of Sol. xi. 24 and 25. “For thou lovest all things that are, and abhorreth nothing which thou hast made, for never wouldest thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved if not called by thee? But thou

sparest all, for they are thine, O Lord, thou lover of souls." Those who profess to believe in Holy Writ—in the Bible—in the word of God, and in *eternal* punishments, let them read these verses, and then ask themselves, how their creed agrees with these inspired writings. I will leave them to their own reflections. They need no comment from me ; these Divine words speak more than I am able to speak. They speak volumes.

Ecclesiasticus vi. 35. "Be willing to hear every godly discourse ; and let not the parable of understanding escape thee." Since we are directed to listen to every godly discourse, surely then there can be nothing wrong in my endeavouring to show you in what way I understand the foregoing passage in Scripture, nor in my endeavour to express my feelings and sentiments thereon, nor in your reading those passages over again,—after the light I shall have thrown on them respecting the final restoration of all things, for you are directed not to let the parable of understanding escape you, and to hear every godly discourse.

Eccles. ix. 12. "Delight not in the things that the ungodly have pleasure in, but remember that they shall not go unpunished into the grave." Let not the wicked man then say, that he shall escape, for God is merciful, but let him remember that he will not go unpunished, but that according to the deeds done in the body, good or bad, so will his reward

or punishment be hereafter. This is more fully explained in the following :—

Eccles. xiv. 12. “As his mercy is great so is his correction also ; he judgeth a man according to his works.” Let us then be ever on our guard, and circumspect in our actions ; let us frequently reflect upon our conduct, for every man will be judged according to his works, and remember, although his mercy is great, his correction is equally great ; and not forgetting that the troubles we meet, either in this or the world to come, are for our good. Surely this single verse is sufficient to set aside the doctrine of Predestination, but I shall not rest on this instance, but proceed to the 14th verse, same chapter. “Make way for every work of mercy, for every man shall find according to his works.” Here you will see that it is not the elect only, but every man—not a part of any particular sect—not this or that nation only—but every man, or, in other words, every created being upon the face of the whole earth. Words cannot be fuller or more comprehensive.

Eccles. xviii. 10. “As a drop of water unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the days of eternity.” Reflect then, and rejoice in the hope, that the days will come when we shall all enjoy that for ever best estate, eternity. That after punishment mercy will come, is here evidently shown, for there is not a comparison to be found in the whole Bible like this,

so full, so comprehensive. What a beautiful comparison, "As a drop of water is to the sea." When the words *for ever* are applied, it bears no comparison with that of *eternity*.

In the same chap. vers. 11, 12, and 13. "Therefore God is patient with them, and poureth forth his mercy upon them. He saw and perceived their end to be evil, therefore he *multiplied* his compassion. The mercy upon man is towards his neighbour, but the mercy of the Lord is upon all flesh. He reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock." Here again is abundant proof of his mercy and compassion; and the following quotations will further prove my former assertions to be correct. That God is patient, that he multiplieth his mercy or compassion; he foresaw the evil, therefore he poureth forth his mercy: he saith, the mercy of man is towards his neighbour; but his mercy is towards *all flesh*, to every created being in the universe, and he will *bring* them again, as a shepherd doth his flock, *all together*, in *one* place: one fold under one shepherd.

Eccles. xiv. 33. "I will yet pour out doctrine as prophecy, and leave it to all ages for ever." We read, and most of us believe, that the world will be destroyed by fire, and also that it will have an end. It will cease to remain or exist as a world. How then can these words *for ever* be applied to this world? But take it as it was evidently in-

tended, to convey the signification of time, or from age to age, then will these words convey their proper meaning according to the reason of man's mind. Further proofs, as we proceed, will be found, not only to elucidate, but to clear up the point, if possible, more fully than has hitherto been done. Why the Apocrypha is rejected by so many persons, I am at a loss to say; for certainly, in many parts, the language is as good and sublime, and as chaste as in any part of the Old or New Testament. I have heard some, who object to it, say, that it is because it was translated from the Greek. Pray is not the New Testament also translated from the Greek? I should then like to know on what grounds such persons take upon themselves to omit so large a portion of the Scriptures. If men are *now in these days* allowed to divide, omit, or not use this part of the Scriptures, some little time hence others may start up and leave out the New Testament; for, in my humble opinion, they have no more right to omit the Apocrypha than they have the New Testament. The Bible, handed down to me from my ancestors, was placed in my hands as the word of God, the Almighty Jehovah; and in which I find these most solemn words: "Cursed be he that addeth or diminisheth." It is really astonishing to me how any man dare attempt so sacrilegious a thing. If men are suffered to go on thus, we shall soon have no Bible at all. I have an old Bible that has, I believe, been in my mother's family since 1607, or nearly so. This has the Apocrypha in it,

wherein I find many sublime passages, quite equal to any other part of Holy Writ. Let me ask, why then should this Divine part of this most Holy Book be laid aside? Why should it not be printed in our modern Bibles? They say because it was translated from the Greek copy. Is this sound reasoning? If such arguments could be admitted, the New Testament may be laid aside from the same cause. I never heard of any person being led astray by reading the Apocrypha; I cannot find any part of it that promotes or encourages licentiousness—any part that screens man from punishment of his wicked deeds; but, abundant passages, that speak of the Almighty in the most exalted sense that words can express, and in the finest and most sublime style of writing, are to be found in it; and the most comfortable and gracious promises are also to be found there. Let us then not rebel against God, by refusing to listen to this his word, but obey all his commands; for I do most sincerely believe this to be as much the word of God, as any part of the Old and New Testament, and do not consider the Bible complete without it, as it leaves a chasm that cannot be filled up; a link to the great chain is wanted, if taken away, which renders the Bible incomplete, and the strong chain broken.

I. Maccabees ii. 54. “Phinees, our father, being zealous and fervent, obtained the covenant of an everlasting priesthood.” Here then is another word stronger than the words *for ever*,—the word *everlasting*; yet the meaning must be only for a length of

time, perhaps for a very long period; as is also evident from the 57th ver. of the same chapter. "David, for being merciful, possessed the throne of an everlasting kingdom." Here I must pause and ask, where is the priesthood of Phinees; and does the throne of David still exist? Have they not both ceased long ago? centuries ago ceased? Is there any such thing now in existence, in any part of the world, as this priesthood and this kingdom? To illustrate and show to what an extent the goodness and greatness of God's forgiveness goes, I shall adduce a further proof:—

Matthew xviii. 21 and 22. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Let me ask, are God's mercy and love less than man's? Is not his forgiveness far more abundant than ours? If we are directed to forgive our brethren seventy times seven offences, who knows, or who dares to set bounds to, the boundless love, mercy, and forgiveness of God, whose goodness knows no bounds?

Mark ix. 44. "Where the worm dieth not, and the fire is not quenched." This text of Scripture is well known to be a favorite one with those persons who believe in everlasting punishment. This passage has been so fully, so ably, and so com-

pletely answered by Elhanan Winchester, in his *Series of Dialogues between a Minister and his Friend* (p. 47.) that it would be but a feeble effort on my part if I were to attempt to give an explanation (although fully satisfied upon that point), he being so good a Hebrew scholar. I shall, therefore, rest upon my oars for a short time, and trust the helm to him and other pilots, being fully persuaded it cannot be left in better hands.

“*Friend.*—But when God says that the fire shall not be quenched, does it not necessarily imply that it shall never cease burning?

“*Minister.*—By no means; for we read, in several places in Scripture, of fires that have ceased ages ago, that were spoken of in very strong terms, as are used by Christ, respecting the fire of hell. As for instance, in Leviticus vi. 13. we read, ‘The fire shall ever be burning upon the altar—It shall *never* go out.’ This is a much stronger expression than if it had been said, it shall never be quenched; for it is said, ‘*It shall never go out.*’ But surely it must be used with some limitation, for we know that it hath ceased some ages ago; and we read that *Daniel* prophesied of the Messiah, ‘that he should cause the sacrifice and oblation to cease.’ Dan. ix. 27. But it certainly would be a weak argument against Daniel’s prophecy, that as Moses had said, ‘the fire shall never go out upon the altar,’ therefore the Messiah could never cause the sacrifice and oblation to cease. But it would be just as good an argument against Daniel’s prophecy, as the words of Christ’s are against Isaiah’s. ‘For I will not contend for ever, neither will I be always wrath, for *the* spirit shall fail before me, and the souls which I have made. I have sworn by myself, the

words are gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord have I righteousness, and strength to him shall come: and all that are incensed against him shall be ashamed.' Isa. lvii. 16.—xlv. 23 and 24. In Jeremiah, xvii. 27. we read: 'But if you will not hearken unto me, &c. then will I kindle a fire in the gates thereof; and it shall devour the gates thereof, and it shall devour the palaces of Jerusalem; *and it shall not be quenched.*' Also in the iv. 4; xxi. 12; Amos v. 6; II. Kings xxii.; similar threatenings we find positively pronounced by Ezekiel, at the command of God: 'Moreover the word of Jehovah came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophecy against the forest of the south field; and say to the forest of the south, hear the word of Jehovah; thus sayeth the Adonia Jehovah: Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming fire shall not be quenched; and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it—*It shall not be quenched.*' Ezek. xx. 45, 46, and 47. See also Jer. vii. 20. Now these threatenings were surely executed, for this people did not hearken unto God: he did certainly kindle a fire, and it burnt, and was not quenched, but consumed Jerusalem, and all her palaces; and the beautiful forests that were so much esteemed shared the same fate. But what person will argue, that the whole city and country must be now in flames, and must have been consuming, from the days of Jeremiah and Ezekiel, because of these expressions—*The flames shall not be quenched, &c.*? Surely we know that Jerusalem, and the country round about, have been since inhabited, and will be again, in a more glorious manner than ever."

The inference I draw from the words of St. Mark ix. 44, "The fire that is not quenched," is, that although this fire may not be quenched, it will exhaust itself, as did the fires alluded to by Mr. Winchester; the very nature of fire is to consume, to destroy; when the combustible matter is exhausted, and can no longer burn, it must, of its own essential property, end.

He goes on to a great length of argument and proof, which I shall not quote, considering what I have copied to be sufficient. Another very strong passage in his *Work*, will be found in p. 122.

"Another great principle upon which restoration depends is, *that Christ died for all*. We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for *every man* (or all) 'If any man sin, we have an advocate with the Father, *Jesus Christ the Righteous*. And he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*.' John ii. 1 and 2.—'For there is *one God*, and *one Mediator* between *God and man*—the *man Christ Jesus*, who gave himself a ransom for all, to be testified in due time.' Tim. ii. 5 and 6.

Some will argue that the doctrine of Restoration is not essential to salvation, but Winchester, in p. 201, argues to the contrary:—

"Though it is frequently said to be a matter of no

consequence, if true; yet, if it be any part of the record God hath given of his Son, (as I think I have proved) we are in danger of making him a liar, if we believe it not. See John i. 5, 9, 10, and 11. Though you may be Christians, and not believe it, yet I cannot, though once I could also; but now the evidence of its truth appears so plain to my mind, that it would be criminal in me not to believe it. Would it not be highly dishonourable in me to deny it? I have never done so yet when asked, and God forbid that I should be ashamed to publish what he hath commanded me to make known. I have always acted merely on the defensive; I never should, that I know of, have preached it in public, or but rarely, far less have wrote upon the subject, had it not been represented as a dangerous and destructive heresy, and people been cautioned against hearing me on that account. I have frequently been desired to preach on the subject expressly, and I could not refuse, without betraying a cowardly disposition. I ask, who is the best man; he who preaches the truth, contrary to his judgment, for interest, or to gain applause; or he that fairly speaks as he thinks, without disguise; although he knows that he will displease his best friends on earth—even upon the supposition that he errs in many points? If there be a heretic in the world, it is the man, who, for the love of money, or applause, or, through the fear of men, preaches to others, that which himself doth not believe. He that is such, is subverted and sinneth, being condemned of himself. Tim. iii. 11. We are to endeavour to teach mankind what they know not, as well as to confirm them in what they are already taught—should keep back nothing that may be profitable to them—should give meat to the strong man, as well as milk to babes, and should not shun to declare the *whole* council of God. We ought to justify the ways of God to men—to show the necessity of harmony—of Divine revelation, and

take pains to convert infidels ; all which things are more promoted by this view than any other."

In p. 209, he says :—

" Perhaps many believe the Restoration in their hearts, but from prudence, fear, weakness, &c. do not choose to profess or preach it ; I know some, and doubtless there are many more. Some have believed it, yea, and wrote upon it secretly, for many years, and yet to the day of their death, have never openly avowed it, because it is not popular."

Shall I then shrink from this pleasing task ? No ; by God's assistance I will endeavour to convince the unbelieving of this Divine truth, of God's love, and kindness, and bounty, and joy, and peace, and tranquillity, and never-ending happiness in the world to come ; and shall persevere in this work of love, until I arrive at the finale ; and may the Lord, in his infinite goodness, be pleased to prosper this work of love to the happiness of man and the glory of God. If it were necessary, I could quote many other learned and pious authors, who have written on this Divine subject ; but as I only intend this book for a pocket companion, I shall, for the present, confine myself to a few ; and among those, there are not many publications that I have met with deserving more attention than the one, written originally in German, by Paul Siegvolk, translated and printed in the English language in Pennsylvania, 1753, and reprinted for Elhanan Winchester, in London, 1792.

“ But all the descriptions of the Divine Being that we find in the Holy Scriptures, together with all that may be believed, thought, or uttered of God, centre in this one word—*Love!* which the spirit of truth attests by St. John, saying, ‘ He that loveth not, knoweth not God; for *God is love*, and we have known and believed the love that God hath to us. *God is love*, and he that dwelleth in love, dwelleth in God, and God in him.’ John i. 4, 8, and 16.

“ All works, that are not works of love in their very principle, or spring from it as their centre, are not the works of God, because God, as the essential, everlasting, unchangeable love, can do no other but works of love. ‘ As the tree is, so are its fruits.’ St. Matt. vii. 16, 17, and 18. xii. 33. ‘ For of him, and through him, and to him, are all things.’ Rom. ix. 36. ‘ Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.’ Rev. iv. 11.

“ Therefore, since God cannot hate himself he cannot hate his creatures, or that in them which his hands have made. ‘ For thou lovest all things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing if thou hadst hated it.’ Wisd. of Sol. iv. 20.

“ Hence it follows, without contradiction, that not one of those punishments which God hath determined for his creatures, for the never-ceasing and endless perdition and torment of those intelligences that had their origin from the unchangeable love of God; but they must needs aim at, and be designed for their final preservation, melioration, and restoration, let them last as long as they will; because

the deepest ground of all punishments, determined by God for his creatures, so far as they are his doings, is his infinite and unchangeable love. And it is impossible that love should, without end, plague and torment that which it loves, but by all pains and torments seeks, and can seek, nothing else but the amendment of its beloved object. For '*Love thinketh no evil;*' (I. Cor. xiii. 5.) much less does evil, or designs to do it."

The following extract is from Wilberforce's introductory Essay to *Witherspoon's* Treatise on *Justification* :—

"It is not merely that he pardons those who deserve punishment at his hands; but, if we may presume to use such an expression, in speaking of truths, the grandeur of which exceeds our limited faculties; he, who declares himself to abhor all iniquity, has devised a plan for exercising his lenity, without disparagement to his attribute justice, '*by the sacrifice of the only Son of his love,*' the partaker of his divine nature and glory. But the mercy he showed was to be a scale, commensurate with all the circumstances which attended it. It was *not merely* that the *criminals* were to be *pardoned*; they were to be *received* into his *favour*; into the closest and most intimate union with the infinite and holy God; they were to be purified from their corruptions; the spirit of disloyalty being rooted out, a spirit of willingness and grateful obedience was to be substituted in its place; and child-like love and affiance being produced in them, they were to be regarded as the children of God, entitled to all the privileges implied in that high relation. Thus far, then, is effected that mighty renovation of which our Saviour spoke to Nicodemus, by which, to use the language of

Scripture, ‘We are made meet to partake of the inheritance of the Saints of Light.’ How forcibly we are reminded of the Scripture declarations, concerning the Divine mercy, that ‘God’s ways are not our ways, nor his thoughts as our thoughts; but as the *heavens* are higher than the *earth*, so are *his ways* higher than *our ways*, and *his thoughts* than *our thoughts*.’

Romans v. 8, 9, 10, 11. “But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.” Here is a further proof of redemption, and more particularly so in chap. vi. 21st ver. “What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.” 22nd ver. “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” The love of God is here further shown by his son Jesus Christ who died for us; by his blood we are justified and saved from the wrath to come. As God was reconciled to us by the death of his son, and not only so, but by the joy in God, and by the gift of God, we have eternal life, and, being made free from sin, we become the servants of God, and the end everlasting life.—In

the 23rd verse, "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Need we any thing further, for we find that the wages of sin is death, and well may it be called death, as I fear it will be death to every thing that is comfortable. But the gift of God is eternal life. Here you see that eternal life is the gift of God; it is from his great bounty, his inexhaustible treasure, his ocean of love, that we receive this wonderful great gift—eternal life. In unison with me is the poet, who saith—

"Tis his to *chase* dark grief away,
Tears wipe from *ev'ry* face,
Our Jesus speaks, the worlds obey,
The *Universe* is *Peace*."

Surely this is enough, yet as I find many other proofs, I shall proceed in my quotations and remarks thereon.

II. Corinthians i. 3. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Observe, St. Paul tells us, that God is the Father of all mercies, consequently he cannot be an unfeeling God. How can he then punish to all eternity his poor fallen creatures? But to our infinite satisfaction we find that he is a God of comfort. Alas! how distressing it is to find that mankind are so ungrateful! How is it that they are continually



sinning against him, who is thus kind and beneficent? for be assured that as certain as his mercies are, so sure will punishment precede them; but to what extent no one knows. Reflect, then, and amend your evil ways, and turn unto the Lord, for he will show mercy and forgiveness; but punishments are as certain as rewards, which will appear from the following:—

II. Cor. v. 10. “For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” This serves to confirm the general opinion that every one will have to appear before the great tribunal, when we must be answerable for all the deeds done in the body, be they good or bad, and that our rewards or punishments will be according; but it does not say that for our misdeeds we shall have eternal punishment. Does not reason, as well as Scripture, tell us that eternal punishment is inconsistent with the great God, whose love is past man’s understanding, whose goodness knows no bounds, whose mercy is over all his works?

Ephesians ii. 4, 5, 6. “But God, who is *rich* in mercy, for his *great* love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” St. John

saith, "God is love," and have we not every day of our lives, proofs that he abounds in love, and that his mercy is ever over *all his works*? This will appear from—

Eph. iv. 30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." The conclusion I draw from this is, that those who grieve the holy Spirit of God, will be sealed, held, and kept in prison, and there punished for their sins, and by fire will be made pure, even as gold is made pure. But blessed be God, there is a day of redemption, as this verse most clearly shows,—“whereby ye are sealed unto the day of redemption.” What can this day of redemption signify? What construction or meaning can it have, if no day of redemption will come? In this we may rejoice, for that day will most certainly come. Hath not God said, “Not one jot or tittle of my word shall fail.” Great, indeed, must be our joy, when this day of redemption comes. Fear not then what man may tell you to the contrary. Read the Bible diligently, and to your comfort you will find the truth of my assertion, and when you find this truth, can you act in open rebellion to so gracious a God? What can this word *redemption* imply, if not taken in the sense I have taken it? If this one text of scripture stood alone, I confess I should pause before I thus applied it, but when so many hundred texts are to be found in complete unison with it, I cannot for one moment hesitate

upon it. It cannot allude to any thing else than *eternal* peace and *endless* happiness, when there will be no more crying, no more sorrow, and no more pain.

I shall now attempt to make such an impression on the minds of my readers, that they may be able to form their judgment upon those who call themselves Universalists, and that they may not be painted in such dark colours as some authors have endeavoured to show them. I will allow them to be submitted to the severest test that can be tried on this point, as we read “by their fruits you shall know them.” Such of them as are so outwardly only, have no right, and are not worthy of so high an appellation, as that of “Universalists.” But those who are worthy the name, produce such fruits as proceed from the tree and root from which they came,—their great Creator. And they, as well as *all* who call themselves *Christians*, who do not produce such fruit as I am about to describe, disgrace their profession, be they called by this or any other name. They ought to worship and adore the Almighty God, to love him and give him thanks; to be respectful to their superiors, always paying their just due to all men; affable at all times with their equals, not forgetting any favour done them; kind and charitable to the poor, rewarding all according to their merit; visiting the sick, comforting the afflicted, strictly observing the sabbath, constantly offering up ejaculations to the God of all Gods, having

pity and compassion on their fallen brethren, restoring the lost to society, speaking favourably of all men, liberal minded towards all sects and people of every denomination ; practising brotherly love, disposed to all good works, promoting all charitable institutions as far as their circumstances will admit ; slow to anger, ever ready to do good ; moderate in food, temperate in wine, chaste in all things, thinking no evil, contented in their stations, thankful for the blessings bestowed upon them, not slothful in business, ever watchful over their actions, always employing their hands or their minds, according to circumstances in life ; not high minded, ever keeping in mind the shortness of this life ; and, above all these, never forgetting the great and many blessings they enjoy, and the numberless obligations they are under to the Giver of ever good gift. Those who read this may say, Is the author of this little book such a man ?—Is he like what he tells us a Universalist ought to be ? I readily confess I am not what I ought to be ; yet, I thank God, I am what I am, and trust in his Divine assistance that I may become better. I am convinced, if I know his will, and do it not, I shall be beaten with many stripes ; yet I hope, and have confidence in his mercies, for they are great and in unison is the 9th Hymn of Winchester, p. 347.

“ See matchless mercy from on high,
 Descend to rebels doom’d to die;
 ’Tis mercy free, that knows no bound ;
 How grand, how gladsome is the sound !

“ While haughty mortals frown and fret,
 Who sov'reign boundless mercy hate,
 Through all the regions of the blest,
 That mercy only is confest.

“ Until we join the happy throng,
 Let boundless mercy be our song ;
 And may our lives with fruits abound,
 To show we know the joyful sound.”

With the pious Psalmist I humbly say, “ I acknowledge my transgressions, and my sin is ever before me.” “ O Lord, correct me, but with judgment; not in anger, lest thou bring me to nothing. Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified;” and earnestly joining with the Poet, add —

“ Have mercy, Lord, on me,
 As thou wert ever kind ;
 Let me, oppress'd with loads of guilt,
 Thy wonted mercy find.

“ Wash off my foul offence,
 And cleanse me from my sin ;
 For I confess my crime, and see
 How great my guilt hath been.”

Far be it from me to say that Universalists are better than other men ; yet I may venture to assert that persons possessing contrary opinions, must naturally be more contracted in their minds; the very word *Universal* embraces a vast space ; it is an

immense field. On this subject a person might be employed in writing the whole of his natural life, and not say enough.

Ephesians iv. 26. "Be ye angry and sin not; let not the sun go down upon your wrath." There seems here a sort of sanction for anger; but, observe the following words,—“and sin not.” Let us then be ever careful not to let our anger lead us into sin, and also that our anger be of short duration; as St. Paul cautions the Ephesians not to let the sun go down upon their wrath. So let the same care be taken and observed by us. Be ye therefore angry and sin not: and do not let the sun go down upon your wrath. Is it reasonable then that God, by the mouth of the Apostle, should direct us to cease from anger, and not let our wrath continue beyond the setting of the sun? Can it be possible that he who commandeth us to restrain our wrath, even to the limits or extent of one whole day, should continue his anger to *endless ages*? Would not this be most inconsistent? Is he not all perfection, all goodness, all love? And is not his mercy greater than the heavens? Let us then trust in his mercy, whose goodness is without bounds, and submit to his Divine power.

“Incomprehensibility
Belongs, Jehovah, unto thee;
Who can, by searching, hope to find,
The full perfection of thy mind?

“ O God, thou great, thou infinite,
 Who dwells in uncreated light,
 Thy nature far exceeds our thought,
 The little known thy word has taught.

“ Far as from dungeon earth thy throne,
 So far thy thoughts exceed our own ;
 Thy ways exceed the ways of man,
 As boundless space exceeds a span.

“ Thy being and perfections are
 So great and high that we despair,
 Of being able to extend
 So far as thee to comprehend.

“ Far more extensive than the bound
 Which doth creation wide surround,
 Thy being and perfections rise,
 Their vast extent our thoughts surprise.

“ But we have known that God is love,
 And reaches all, beneath, above :
 Then who shall dare to bound the same,
 Since love is our Creator's name ? ”

Before I proceed any further with my own arguments or opinions, I shall quote some few striking passages of several authors who have, at different periods, written on this momentous and important subject. The Rev. J. White, in his preface states, that his zeal is for the glory of God, and the vindication of his most glorious attributes ; and his earnest endeavours are to promote the love of God, and charity to all mankind. His design,

immense field. On this subject a person might be employed in writing the whole of his natural life, and not say enough.

Ephesians iv. 26. "Be ye angry and sin not; let not the sun go down upon your wrath." There seems here a sort of sanction for anger; but, observe the following words,—“and sin not.” Let us then be ever careful not to let our anger lead us into sin, and also that our anger be of short duration; as St. Paul cautions the Ephesians not to let the sun go down upon their wrath. So let the same care be taken and observed by us. Be ye therefore angry and sin not: and do not let the sun go down upon your wrath. Is it reasonable then that God, by the mouth of the Apostle, should direct us to cease from anger, and not let our wrath continue beyond the setting of the sun? Can it be possible that he who commandeth us to restrain our wrath, even to the limits or extent of one whole day, should continue his anger to *endless ages*? Would not this be most inconsistent? Is he not all perfection, all goodness, all love? And is not his mercy greater than the heavens? Let us then trust in his mercy, whose goodness is without bounds, and submit to his Divine power.

“Incomprehensibility
Belongs, Jehovah, unto thee;
Who can, by searching, hope to find,
The full perfection of thy mind?”

“ O God, thou great, thou infinite,
 Who dwells in uncreated light,
 Thy nature far exceeds our thought,
 The little known thy word has taught.

“ Far as from dungeon earth thy throne,
 So far thy thoughts exceed our own ;
 Thy ways exceed the ways of man,
 As boundless space exceeds a span.

“ Thy being and perfections are
 So great and high that we despair,
 Of being able to extend
 So far as thee to comprehend.

“ Far more extensive than the bound
 Which doth creation wide surround,
 Thy being and perfections rise,
 Their vast extent our thoughts surprise.

“ But we have known that God is love,
 And reaches all, beneath, above :
 Then who shall dare to bound the same,
 Since love is our Creator's name ? ”

Before I proceed any further with my own arguments or opinions, I shall quote some few striking passages of several authors who have, at different periods, written on this momentous and important subject. The Rev. J. White, in his preface states, that his zeal is for the glory of God, and the vindication of his most glorious attributes ; and his earnest endeavours are to promote the love of God, and charity to all mankind. His design,

The Rev. J. White, in his work before alluded to, makes a sort of solemn declaration, which I think so fine and appropriate to the subject, that I should commit a fault if I were to omit the following extract :—

Page 6.—“ And here I do, in the fear of God, most humbly prostrate myself before his divine Majesty, and in the deepest sense of my own darkness and distance from him, do, with all my might, beg of that infinite goodness I am endeavouring to represent to others, that if something like to this platform and prospect of things, be not agreeable to that revealed and natural light he hath given to us, that my understanding may be interrupted, my design fall, and that the Lord will pardon my attempt ; and I know he would do so, for he hath given me to have no further concern for this matter, that I apprehend it to be a most glorious truth witnessed to both by the Scriptures of truth, and by the most essential principles of our own reason, and which will be found so at the last opening of the *everlasting* Gospel, to recover in that opening a degenerate world.”

In pages 9 and 10, he goes on to say—

“ He is not a Christian, he is not a man, he hath put off the tenderness and bowels of a man, he hath lost humanity itself ; he hath not so much charity as *Dives* expressed in hell, that cannot readily cry out, *This is good news, if it be true*, that will not say *amen* to it, provided it be agreeable to God, and what his word will countenance and own ; for under no other law or condition can we groundedly rejoice in any doctrine, than as it bears the impress and stamp of divine authority, and tends to his

la Restitution Universelle de la Création." Gerard Winstanly, in his book of *The Mystery of God*, &c. printed 1640, says, "And he will dwell in the whole creation in time, and so deliver the whole of mankind out of their fall." There is also a book written by R. Stafford, in which it is observed :—

"So that let Satan do his worst, as it is proverbially and truly said, '*God is above the devil* : ' so his knowledge doth as much exceed the other (who is a creature by him made), as the whole ocean to a single drop of water. ' With righteousness will he judge the world, and the people with equity.' Now equity is a mild thing, which doth state, moderate, and adjust a matter. And then, after all, God doth reserve *mercy*, even *after judgment* and condemnation ; for that is its proper place. ' For I will not contend for ever, neither will I be always wrath, for the spirit would fail before me, and the souls which I have made. For God hath concluded all in unbelief, that he might have mercy upon all.' "

The learned Dr. Henry Moore, in his *Divine Dialogues*, printed 1668, lays down the general principle from whence it flows ; he says, that for a long time his mind was charged and puzzled with inextricable difficulties to make out the phenomena of the world, in any tolerable way to consort or suit with those two attributes of God—his *wisdom* and his *goodness*. The measure of Divine goodness, he says, hath no bounds but itself. He argues, and proves by quotations, of the original Hebrew and Greek words, that the word "everlasting" was only a length of time or period of time.

The Rev. J. White, in his work before alluded to, makes a sort of solemn declaration, which I think so fine and appropriate to the subject, that I should commit a fault if I were to omit the following extract :—

Page 6.—“ And here I do, in the fear of God, most humbly prostrate myself before his divine Majesty, and in the deepest sense of my own darkness and distance from him, do, with all my might, beg of that infinite goodness I am endeavouring to represent to others, that if something like to this platform and prospect of things, be not agreeable to that revealed and natural light he hath given to us, that my understanding may be interrupted, my design fall, and that the Lord will pardon my attempt; and I know he would do so, for he hath given me to have no further concern for this matter, that I apprehend it to be a most glorious truth witnessed to both by the Scriptures of truth, and by the most essential principles of our own reason, and which will be found so at the last opening of the *everlasting* Gospel, to recover in that opening a degenerate world.”

In pages 9 and 10, he goes on to say—

“ He is not a Christian, he is not a man, he hath put off the tenderness and bowels of a man, he hath lost humanity itself; he hath not so much charity as *Dives* expressed in hell, that cannot readily cry out, *This is good news, if it be true*, that will not say *amen* to it, provided it be agreeable to God, and what his word will countenance and own; for under no other law or condition can we groundedly rejoice in any doctrine, than as it bears the impress and stamp of divine authority, and tends to his

answered from their own writings, as he quoted *Rabbi Menachem* on the place, saying, it is a known thing that this word (*Legnolam*) for ever, is sometimes spoken of a determined time, as Exodus xxi. 6. He shall serve him *for ever*, viz, unto the year of *Jubilee*, and sometimes it is spoken of length of days without knowledge of their limits, but yet they have a limit and end, as when they said, Let King *David* live for ever.’”

In support of this argument he goes on to state—

“Now, let us consider, if all souls be the Lord’s, and upon that account are not to be servants for ever, then none are to be excepted. And, indeed, consider but the value both God and Christ puts but upon one soul, preferring it to the whole world. And what shall be given to the Lord in exchange for so many millions of souls lost to him for ever; as the vulgar opinion holds.”

In his 15th chapter he observes:—

“Now to bring home the argument, can we think so many *millions* of such precious souls, each of which is an entire world—each of which is more worth than the whole world of inferior beings, should be deemed such vile and abject things as to be *eternally abandoned* of God, and lost for ever; never to be visited—never to be recovered to the glory of the Creator that made them? See how passionately the Lord reflects on souls *eo nomine*, as made by him, prescinding from redemption (which is a new creation), but merely with relation to their first make. Isaiah lvii. 16. ‘I will not,’ &c.—a consequence not to be admitted or allowed; nay, not once to be imagined.”

After speaking of the quickening of seeds in due time, he states—

“This is most concisely, yet fully held forth in that scale of the Apostle. The head of the woman (that is in the mystery, the natural creation *is the man*, the head of every man), every spiritual man is Christ; the head of Christ is God; which shows the linking and concatenation, the mutual interest and combination, the entering of one link of this golden chain into the other, *making all one*; all a unity, each running into all, and being all, and all being in each one. Which proves what I said before, that the saints are not fully glorified without the rest of mankind; nay, that Christ is not full without them, nor the manifestative glory of God himself full and perfect without the recovering the whole. For further satisfaction in this argument, I shall refer the reader to that incomparable and learned pen of Mr. Peter Sterry, in his discourse of the soul, in that excellent treatise of his upon the freedom of the will. Though I have yet more to add upon this head of man’s being the fulness of the creation of God.”

His consideration of God as love, in chap xix. is well worth the attention of every one; but as I have already quoted passages from many of these most beautiful chapters, I leave the rest for the reader’s own choice, and proceed on to chap. xx. wherein he fully proves that love is the universal perfection of the Deity. Continuing the argument in chap. xxii, he says—

“Divine love, which *abounds towards us in all wisdom, and in all pruaence*,” (as the Apostle speaks, Eph. i.)

“ Divine love, which infinitely transcends all the skill, the art, the wit, the contrivance of all men, knows how to make every thing beautiful in its season and place. He is still unchangeable and the same, though in a varied form; but ever equally himself, equally living, equally beautiful; never fading, never passing away. According to this account of anger and wrath in God, I cannot, without affronting God, and forfeiting my own understanding, conceive how anger and wrath can at last, and finally prevail in the breast of that sweetness and wisdom, who hath told us, that *anger resteth in the bosom of fools*; and hath commanded us *not to let the sun go down upon our wrath.*”

Is it possible then, my friends, that *Divine perfection* will command us to cease from anger, and yet let his anger burn without end? No; it is utterly impossible.

James i. 19 and 20. “ *Let every man be swift to hear, slow to speak, slow to wrath*; for the wrath of man worketh not the righteousness of God.” And going on to speak, if possible, more fully of Divine love, Mr. White says:—

“ A depth which swallows up the most capacious spirits of men, saints, and angels, but can never be fathomed by any spirit, but that which searcheth the depths of God; this incomprehensibleness of God, is made up of those lengths, and breadths, and depths, and heights of love, which passeth all understanding, as we read in Eph. iii. 18. A length, breadth, height, and depth, which at once extends and exceeds all openings; a depth without bottom—a height without any bound—a breadth, a length without

any measure, a love which passeth all knowledge, which stretcheth forth itself beneath, above, through, and beyond all things; an unbounded treasury of Divine love, goodness, and glory; an inexhaustible spring and ocean of love and goodness, and perfection, without beginning or end, without bottom or bound; we are too narrow to measure its comprehension, too proud to understand its condescensions, its stoopings, too low to take its heights, too aspiring to fathom its depths, it is a love which hath in it all the fulness of the Godhead; thus the incomprehensibleness and unsearchableness of God, are the incomprehensible dimensions and comprehensions of his love."

The poet thus expresses the foregoing ideas:—

" The extent of Jesu's love,
What heart can comprehend?
A breadth whose distance none can prove,
A length without an end.

" The first-born Seraphs try,
The myst'ry to explore;
Yet cannot trace it out, For why?
The curse they never bore.

" This God is the God we adore,
Our faithful unchangeable friend;
Whose *love* is as *great* as his *power*,
And neither knows measure nor end.

" 'Tis Jesus the first and the last,
Whose spirit shall guide us safe home,
We'll praise for all that is past,
And trust for all that's to come."

Speaking of the torment of the wicked, he says:—

“ I understood no more of this, but in order to a refining ; and let God take his own methods for doing that, I am sure the Almightyness of love and goodness, cannot eternally exact such an infinite power to sustain his own offspring in eternal torments.”

In his conclusion, chap. 24, p. 238.

“ The last Scripture I shall mention is, Romans v. 20, 21. ‘ Moreover the law entered, that the offence might abound ; but where sin abounded grace did much more abound. That has sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.’ The very face and complexion of this Scripture, and much more the inward sense of it, gives me very comfortable assurances of my hypothesis : every word is here fraught with a great and rich treasure of Divine sense and sweetness. I will not enlarge upon this text, but only take notice of four words in it, and leave the ingenuous and candid reader to make the application of it in my stead. The first word, *The law* came in. The Greek word is *παρεισῆλθεν*. The law entered, *subintravit*, it came in by the bye, in the way, and under something else as subordinate and subservient to it. The second word is *where* ; where sin abounded, grace did superabound. Will not that God, that spirit, which makes this prayer for thee, make it sooner or later for all his poor creatures. So we read the Psalmist saith, *Oh, thou that heareth the prayer, unto thee shall all flesh come*. And there is the third word in this Scripture I would take notice of, grace hath *superabounded*, hath abounded much more. It is a compound word ; the simple word signifies to exalt, to excel, to transcend, to abound, to overflow. The grace

of God was exceeding abundant *ὕπερ πλεόναισε*? Who dare, who can set bounds to this unbounded, this unlimited, this uncontrollable, this superabounding grace? If this grace be superabounded by the creature's sin and misery; how doth this grace demand the glory of superabounding—and of superabounding where sin hath abounded! If sin superabounds over this grace;—if this grace leave sin and death reigning over the greatest part of mankind, where is it superabounding? Can this ocean of grace 'run itself dry?' Can this sun of grace ever spend all its light? Shall infinite, eternal love ever fail? Shall the wrath and severity of God outlive his love, his grace, his sweetness? Is his wrath greater than his love? Is it not, as hath been said, a servant to it? Shall this wrath set and lie down over the greatest part of the works of his hands? Shall he who commands us *not to be overcome with evil, but overcome evil with good*, not overcome at last all the evil in us? Sure I am, God can never cease to be good till he ceases to be God. To this goodness I have faith to resign all things.—The fourth word is, *as* sin. Here we have a parallel between the reign of two great kings; *as sin hath reigned unto death, even so shall grace reign: as*, here maketh it not a comparison in the proportion and measure of the reign of these two kings; for the foregoing word makes it plain that the kingdom of grace doth transcend the kingdom of sin and death in the height of power and sovereignty beyond all comparison and proportion. The comparison then is in the *certainty* of the reign of this king, *Grace*, to all its subjects, and then must be over all, unless a greater king can rise up against it and subdue this God and Grace."

"Father how wide thy glory shines,
How high thy wonders rise;
Known through the earth by thousand signs,
By thousands through the skies.

“ Those mighty orbs proclaim thy power,
 Whose motion speak thy skill;
 And on the wings of ev’ry hour,
 We read thy patience still.

“ But when we view thy great design,
 To save rebellious worms;
 Where vengeance and compassion join,
 In their divinest form.

“ Here the whole deity is known,
 Nor dare a creature guess;
 Which of the glories brightest shone,
 The justice or the grace.

Eph. iv. 32. “And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Is it possible then for him, who is all perfection, to be inconsistent? No, it is utterly impossible. Can he require us to be tender-hearted, to forgive one another, and not forgive us at some period? if not, there would be a great inconsistency. I shall, therefore, rest on his great perfection, on goodness itself. Let us then, with the Psalmist, join in hymns and psalms, and spiritual songs, singing, and making melody in our hearts to the Lord, and saying—to the King eternal, immortal, invisible—most holy and only wise God, be honour, and glory, and praise, for ever; and let us say with the poet,—

“ O when shall I in endless day,
 For ever chase dull sleep away,
 And hymns with the supernal choir,
 Incessant sing and never tire.”

Come, then, and tune your golden harps ; come join in the melodious throng ; where all in sweet concord are found ; where all their songs are themes of praise ; where all is perfect harmony ; where all their tunes, and every note—is love !!

In further confirmation of what I have asserted, I shall quote—

Hebrews viii. 12. “ For I will be merciful to their unrighteousness ; and their sins and their iniquities will I remember no more.” Here you see that at some time, sooner or later, our iniquities will be remembered no more.

Heb. x. 16 and 17. “ This is the covenant that I will make with them after those days, saith the Lord : I will put my laws in their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more.” After those days. What days ? why the days of punishment and purification ; then will God’s laws be written on our hearts, and on our minds, that is our souls ; and then our sins and our iniquities will be remembered no more, and if no more to be remembered, of course, not punished everlastingly.

I. St. Peter iii. 18 and 19. “ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God ; being put to death in the flesh, but quickened by the spirit.

By which also he went and preached unto the spirits in prison." By this it is evident that we are brought unto God by Christ, and also we have proof of his kindness and great condescension by his preaching to the spirits in prison. From this it may fairly be presumed that he descended for the same purpose that he came upon earth, as he said, I come, not to call the righteous, but sinners to repentance, and not to inflict greater torments, but to preach to them : it is then beyond a doubt, his mission was for their recovery, for what other purpose could it be—but to reclaim ? If they were to remain *eternally*, then his visiting and his preaching could be of no use, but if for their improvement and final restoration, of which I have no doubt, then all the purposes of his mission will be fulfilled ; let us then join with the poet and say—

" Now shall our souls with pleasure raise
To our dear Lord a song of praise ;
We'll sing his love, his goodness tell,
Our Saviour hath done all things well.

" With pitying eyes he view'd our case,
And came to save our ruin'd race ;
He conquer'd sin, and death, and hell ;
Our Jesus hath done all things well.

" He undertook to bear our load,
And bring us back again to God ;
To fit us with himself to dwell ;
Christ Jesus hath done all things well.

"He will accomplish his design,
And all things in himself combine,
No more shall ever they rebel;
Our Jesus will do all things well.

"His work how great! his plan how vast!
But when it all appears at last,
It will our highest praise excel,
For Jesus will do all things well.

"When the creation is restor'd,
And God shall be by all ador'd,
How loudly will the triumph swell,
Our Jesus hath done all things well.

"Sin, death, and hell, will Christ destroy,
And fill the universe with joy;
His love shall then each voice compel
To cry, 'He hath done all things well.'

"All creatures then as one shall join,
To shout aloud his praise divine!
(As sacred prophecies foretel),
And say, 'He hath done all things well.'"

St. John xii. 32. "And I, if I be lifted up from the earth, will draw *all men* unto me." This text is too plain to be misunderstood; the word *all*, according to our use and understanding of it, is every one; no exception can possibly be made: all and every one are synonymous, it leaves none unreclaimed, it leaves no one in prison, all will be lifted up. *All mankind* will be drawn unto him that sitteth on the throne.

“ And if I should be lifted up,
 And suffer on the tree,
 I shall become the ground of hope,
 And draw *all* men to me.

“ This is my heav’nly Father’s will,
 That all should be restor’d;
 For this my blood I freely spill;
 So spake our loving Lord.

“ What sweet and blessed news is this,
 That Christ for all did die;
 And will not of his purpose miss,
 But all will justify.

“ The travail of his soul shall see,
 And shall be satisfied ;
 All mankind at last shall be
 Restor’d by Christ who died.

I. St. Peter v. 7. “ Casting all your care upon him ; for he careth for you.” His loving kindness and mercy are here manifest, and are wonderfully shown ; and not only here, but through the whole of the Bible. St. Peter here tells us “ to cast all our care upon him for he careth for us.” Oh ! that men would therefore forsake their wicked ways, and cast all their care upon him that careth so much for them, for if a sparrow is worthy of his care, how much more must mankind be ! But it is far, very far from my intention that men should rest entirely upon his mercy, great as it is. He is also just, and retribution he will have. Think not ye careless, that he will overlook your sins. I will refer you to

the following, where you will find that he will not overlook them:—

II. St. Peter ii. 4. “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” “To be reserved unto judgment.” This sentence or passage plainly tells us that they have not yet been judged. Tremble then, ye wicked, for ye cannot tell how long ye may remain there in chains and darkness also. To be bound in chains is dreadful, but to be confined in darkness also, is horrible.

II. Peter ii. 9. “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust until the day of judgment.” We know that the day of judgment will come; we also know that he is a just God—a God of great goodness—a God of love; and that his mercies are sure. Surely no one can doubt this; no one dares to contradict it. Yet we know also that he will punish, but not to all eternity. It is inconsistent with his Divine goodness. His love cannot be turned into *eternal* hatred. No; this would be a flat contradiction; for St. John repeatedly tells us, “God is a God of love, and his mercy is over all his works.”

I. Epist. of St. John iv. 7 and 8. “Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God.

He that loveth not, knoweth not God ; for God is love." The whole of this chapter is remarkably fine, and ought to be read with care, reverence, and attention. It is the sum and substance of true religion. This doctrine of universal restoration, this Divine love, which I have thus boldly asserted, is not the caprice of the mind, is not the thought of a moment, is not the whim of a day, nor of a year, but it is the thorough conviction of the mind, after mature consideration, sound reflection, and serious researches, and after at least thirty years' deliberation on the powerful language in Holy Writ, already quoted. I may say with St. Jude :—
 " To the only wise God our Saviour, be glory, and majesty, dominion, and power, both now and ever."

Revelations i. 18. " I am he that liveth, and was dead ; and behold, I am alive for evermore, Amen ; and have the *keys* of *hell* and of death."—
 Again, I would ask of what use are the keys but for the opening the door, and for what purpose is the opening of the door if the prisoners are to remain in prison for ever ? Further evidence of the truth of universal and final restoration may be found in—

Revelations iv. 11. " Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast *created all things*, and for thy *pleasure* they are and were created." Is it possible, then, that as God hath created us for his pleasure, he can allow

us to remain in torment to all eternity? No; it is impossible that he can have pleasure therein. It is contrary to every thing that is good; a God of mercy and forgiveness, a Being that is supremely good, a God of love, cannot thus have formed men in vain. It would be in contradiction to every thing that is lovely, merciful, and forbearing. Among the created things, man is one, and one among the vast number of things of the greatest of all created beings, as he was an express image and likeness of his Creator. Can any reasonable and reflecting person then suppose, that *he* called millions and millions of beings into existence for *eternal* misery,—that he who formed man for his pleasure, can have delight in *everlasting* punishment? No, it is contrary to reason, to justice, and to the *Bible*; for there we find that he is a God of love; and wherein can his love exist, if there be no end to his wrath? We read that his love will *outlive* his wrath,—that he loveth those whom he chasteneth. Is not the object of all punishment to correct, to 'purge, to cleanse, and purify? The hills may be removed, but his kindness will not depart, neither will his *covenant of peace* be removed. All things were formed and made for wise and good purposes, let me then ask for what good purpose was *hell* formed and made, if it was to exist to all eternity, and if punishment was never to cease? To what purpose is the correcting, the chastening, the purifying, the refining, we read of, but for purging and purifying? Then the purposes are good, clear, and evident. Punishment will cer-

tainly be executed to such time and to such extent as Divine justice may require, but not without end. One of the most learned and one of the best of men, the Rev. William Law, in his *Appeal to all that Doubt or Disbelieve the Gospel*, has shown in that work the very great and exalted ideas he had on the subject of the final and universal restoration of mankind.

Page 10.—“ Herein also appears the high dignity and never ceasing perpetuity of our nature. The *essences* of our souls can never cease to be, because they never began to be; and nothing can live eternally, but that which hath lived from all eternity. The essences of our soul were a breath in God before they became a living soul, they lived in God before they lived in the created soul, and therefore the soul is a partaker of the eternity of God, and can never cease to be.”—Page 16. “ But let us rejoice that our soul is a *thinking willing* being, full of thoughts, cares, longings, and desires of eternity; for *this* is our *full proof* that our descent is from God himself, that we are born *out of* him, breathed forth *from him*; that our soul is of an eternal nature, made a thinking, willing, understanding creature, *out of* that which hath *willed* and *thought* in God from all eternity; and therefore must, for ever and ever, be a partaker of the eternity of God. And here you may behold the sure ground of the absolute impossibility of the *annihilation* of the soul. Its essences never began to be, and therefore can never cease to be; they had an *eternal reality* before they were in or became a distinct soul, and therefore they must have the same eternal reality in it. It was the *eternal breath* of God before it came into man, and therefore the eternity of God must be *inseparable* from it. It is no more a property of the Divine Omnipotence to

be able to annihilate a soul, than to be able to make an *eternal truth* become a *fiction* of yesterday. And to think it a lessening of the power of God, to say that he cannot annihilate the soul, is as absurd as to say that it is a lessening of the *light* of the *sun*, if it cannot *destroy* or *darken* its own rays of light. O, dear reader, stay awhile in this important place, and learn to know thyself. All thy senses make thee know and feel that thou standest in the *vanity* of *time*; but every motion stirring, imagination, and thought of thy mind, whether in *fancying*, *fearing*, or *loving* everlasting life, is the same *infallible* proof that thou standest in the midst of *eternity*, art an offspring and inhabitant of it, and must be for ever inseparable from it. Ask when the *first thought* sprung up, find out the birthday of truth, and then thou wilt have found out when the essences of the soul first began to be. Were not the essences of thy soul as old, as *unbeginning*, as *unchangeable*, as *everlasting* as truth itself. Truth would be at the *same distance* from thee, as absolutely *unfit* for thee, as utterly unable to have *any communion* with thee, as to be the *food* of a *worm*."—Page 22. "And thus we find out how this temporal nature is related to God; it is only a *gross out-birth* of that which is an *eternal nature*, or a *blessed heaven*, and stands only in such a degree of distance from it as *water* does to *air*; and this is the reason why the *last fire* will and must turn this gross temporal nature into its first heavenly state."—Page 23. "All the qualities of all beings are eternal; no *real quality* or *power* can appear in any creature but what has its *eternal root* or *generating cause* in the Creator. If a quality could *begin* to be in a creature, which did not *always* exist in the Creator, it would be no absurdity to say that a thing might begin to be without any cause either of its beginning or being. All qualities, properties, or whatever can be affirmed of God, are *self-existent* and *necessary-existent*.

Self and necessary existence is not a *particular* attribute of God, but is the *general nature* of every thing that can be affirmed of God. All qualities and properties are *self-existent* in God. Now they cannot change their nature when they are derived or formed into creatures, but must have the *same self-birth* and necessary existence in the creature which they had in the Creator."

The very thought of our standing in this likeness and relation to the infinite Being of all Beings, is enough to kindle the Divine life within us, and melt us into a continual love and adoration of this great Benefactor, whose goodness and mercy know no bounds, whose mercy is over all his works, who created nothing in vain.

Rev. xv. 4. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." "Are made manifest;" as if he had said, "Thy judgments are finished," "Thou only art holy." It is utterly impossible for frail man to be holy; and we are told, that no unclean thing can enter the Holy of Holies: that no unclean person shall see God. We must be made pure, tried as gold is tried, before we can see God, and after having been made pure and white as snow, then, and not until then, shall we come and worship before him. I am now drawing near to the end of this most valuable book, the Bible, and in the Book of Revelations, I find a most striking passage, a plain declara-

tion, a noble expression, the language of which is truly fine; it is the pure breathing of that God who is justly styled a God of love: (for so most of the inspired writers entitle him)—“ Love and mercy with him dwell, the milder graces of his throne.” Really if men would but take the trouble to read the Bible, they would find that the further they proceeded, the clearer, the stronger, and more positive assurances they would find of this doctrine. The following passage clearly confirms this latter observation :—

Rev. xxi. 4. “ And God shall wipe away *all* tears from their eyes; and there shall be *no* more death, neither sorrow, nor crying, neither shall there be *any* more pain: for the former things are *passed* away.” If eternal punishment is to be inflicted, this passage of Scripture must be wrong; but where is the man who dare say that the Bible is incorrect, —or that St. John, the Divine, is wrong? On the contrary, it is clear and plain; for, in order that he should not be misunderstood, he has expressed himself in the strongest terms, and in many different ways and forms. He says, “ All tears shall be wiped away; there shall be no more death, neither sorrow, nor crying, nor any more pain;” and then he tells us, “ because the former things are passed away.” It is manifest, beyond a doubt, that God will be all in all; when the former things are passed away, we shall be able to glorify, honour, and praise him—then shall we have that peace, tran-

quillity, and happiness, which will exist to all *eternity*; as will further appear from the following verse:—

Rev. xxi. 5. “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.” Will any one presume to contradict the words of God himself? “And he that sat upon the throne, said;” this evidently implies, that it was the omnipotent God himself that said, “I will make all things new. And he said unto me, Write, for these words are true and faithful.” If all things are made new, of which we have no reason to doubt, then shall we be made anew, and rendered fit to dwell with the everlasting Father.

“O thou whose mercy knows no bounds,
Else had thou ne’er *redeem’d* thy *foe*;
Whose love’s a fathomless profound,
Which knows, we wish still more to know;
’Tis his to chase dark grief away,
Tears wipe from every *face*,
Our Jesus speaks, the *worlds* obey,
The *universe* is peace.

“Finish then thy *new creation*,
Pure, unspotted, may we be;
Let us see thy full salvation,
Perfectly restor’d to thee!
Chang’d from glory into glory,
’Till in heaven we take our place;
’Till we cast our crowns before thee,
Lost in wonder, love, and praise.”

Rev. xxi. 6. "And he said unto me, it is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely." The beginning and the end must and will be the same, as is so beautifully proved by the Rev. W. Law, whose work I have before referred you to. Here is a plain fact: God himself, the Alpha and Omega, declares, "that he will give unto him that is athirst of the fountain of the waters of life freely;" and who will attempt to deny his power and his willingness? He not only gives, but gives freely, a fountain, not a drop; but that he will first punish, will be shown by the following verse:—

Rev. xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." In this verse are comprehended many, I fear, that will meet punishment hereafter. The first are the *fearful*. There are many with whom I have conversed on the subject of universal restoration, love, &c. who have observed, "It is a dangerous doctrine, I am afraid to believe in it;" but why should they be afraid to believe the Word of God, and adore his love? And as I have repeatedly said before, St. John saith, "God is love." Shall not his love then be made manifest? Shall it not be made known? Shall I attempt to hide it from the

world? No. My only regret is, that I do not possess learning and ability enough to state the hundredth part of what I feel; and that some more efficient person has not taken up the subject. Still I am induced to do the best I can; if I have but one talent, it is my duty to exercise that talent, in order to rouse some more able pen to show forth these glad tidings and pour forth his praise; and I hope and trust that this spark may be kindled into a flame,—that this light may be seen all over the world. But weak and feeble as my pen is, I shall not fail to tell mankind, that love and mercy with him dwell, the milder graces of his throne; nor to express my sentiments, as far as my ability will allow, to the fullest of my comprehension and understanding. The second are the *unbelieving*. This, I consider, implies those who do not believe in universal restoration, or the final redemption of mankind from misery. The five following sinful practices alluded to in this verse, are vices too commonly known among us. The next seems more fully denounced against—"all liars." These appear to be men who, although they have a full conviction in their own minds of the truth of this unbounded love, this eternal restoration, yet, for some worldly interest, preach the horrible doctrine of everlasting damnation, and make use of such words and such expressions as are not to be found in any part of the Bible. Then follows the essence—"Shall have their part in the lake that burneth with fire and brimstone: which is the second death." The first death is well known to us,

but it is the second and last death that is here spoken of. The first death is the separation of the soul from the body, and the second death is the death of pain and misery in hell. The time will come when the gates and chains of hell will be broken. For as in Adam all die, so in Christ shall all be made alive, when pain and misery shall be no more; when all will be given up to God the Father; when God will be all in all; when there shall be one fold and one shepherd; when time shall have an end; when there shall be no more crying, no more sorrow, no more pain; and when the Almighty, the great Jehovah, will wipe away the the tears from off all faces, for he hath created nothing in vain, as he saith, "I have created them for my glory." Is it then consistent with the great glory of God, to which end man was created, that mankind should endure eternal pain?

Rev. xxii. 12. "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." From this it may be presumed that his coming will be sudden and unexpected—in a moment, in the twinkling of an eye, and that our rewards will be according to our works. Let us then endeavour to gain the prize of high calling: let us strive to obtain the greatest reward and the highest seat in his holy habitation. We are told that "no one doeth good, no not one;" therefore, according to this, all mankind, every person that hath existed for ages past, and those yet unborn, will

remain to all eternity in torment, if this doctrine of universal restoration be not true, and we are told that no one liveth and sinneth not, and that no impure thing shall see the Lord: we must be spotless and without blemish. But we are also told that we shall be made pure, that we shall be purified, as gold is purified; as gold is tried in the fire, so shall we be tried. It is then, and not till then, that we can enter into the Holy of Holies. It is therefore clear that good works will be rewarded, and bad ones punished, as the text states. And be it remembered, that it is the Omnipotent himself, the Alpha and Omega, that saith, "My reward is with me, to give unto every man according as his works may be." Mark what follows in the 18th ver. of the same chapter, "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Let me ask, doth not he add, who saith, God will punish to all eternity? I cannot find in the whole Bible, that these words, "to all eternity," are made use of, but to express the sense of endless happiness; and, I believe, in the New Testament these words are made use of, but in only a very few instances, to convey a different meaning; notwithstanding, I have repeatedly heard the horrible expressions of "everlasting damnation," and of "punishment to all eternity," preached. Nor can I find such expressions as the following in Holy Writ, although I have repeatedly heard them made use of in the

pulpit:—"It is better to bear a little pain now than to be liable to eternal pain hereafter." "Must have rendered man for ever miserable." "The penalty of eternal death." "And your punishment will be eternal." "Call upon God to assist you before you are lost to all eternity." "The wicked shall be consigned to eternal misery." "They shall be consigned unto the grave and endless misery." "Hell shall be your eternal destiny hereafter." "By the everlasting fire of hell." "Eternal pain and shame will be the consequence," &c. It is impossible for me so completely to refute these horrible expressions as Mr. Winchester has done in one of his Hymns, therefore I shall introduce it, and although every verse is a question, it establishes the fact in my favour; not only so, but they are peculiarly fine and breathe such very superior feeling, that if put in the scale they would bear down all these harsh sentences and threatenings.

"Who will regret that Christ should have
The souls for which he paid?
Who can be sorry he should save
All that Jehovah made?

"Say, can he be too much ador'd,
Who dy'd for ev'ry man?
Are you not willing that your Lord
Should rescue all he can?

"Will you be angry when you know
That Jesus all shall gain?
Are you unwilling all should bow
To Christ the Lamb once slain?

“ Are you afraid that Christ should be
 Too much belov'd by men ?
 And that he should too fully see
 The fruit of all his pain ?

“ Can it be possible that you
 Should be enrag'd at those,
 Who hope that Jesus will subdue
 His most rebellious foes ?

“ And if that he should bring them all
 To love him heartily,
 And raise them wholly from their fall,
 Would you offended be ?

“ If Christ gets honour by each soul
 Whom he doth cleanse and save,
 If ever he should save the whole,
 Will he less glory have ?

“ Whence then arises all this rage,
 Against this plan of love ?
 If Jesus doth therein engage,
 Who will his right disprove ?

“ 'Tis best to let this work alone,
 If 'tis of men 'twill end ;
 But if the Lord this doctrine own,
 Prosperity he'll send.”

And also in contradiction to such shocking declarations is a great portion of the Bible, Apocrypha, and Testament, as you will find by examination. The word “eternal” is, with very few exceptions, used in reference to, or in connection with, the words joy, peace, happiness, and the like, or to allude to that blessed time when there will be no more crying,

no more sorrow, no more pain ; when tears will be wiped away from all faces. Why then is the great love of God not shown to us ? Why are we thus kept in darkness ? Why not have this genuine doctrine preached to us ? Why not let the love of God be spread amongst us ? Why not let the guilty sinner know that God is love, as well as to be continually holding out threatenings ? Are not we, who are endowed with reason, a part of his works ? Why not say, that love and mercy with him dwell, the milder graces of his throne ? Why not tell mankind that he careth for them ? Why not say that he loveth us as a father doth his only son ? Why not say that he loveth those whom he chasteneth, and that the chastisement is for purification ? That there will be punishment in another world is as clear as noon day ; there can be no doubt of it, but for what duration of time is not known to man. Although this shocking doctrine of endless torment has been preached for a century or more, let me ask, what good it has produced. Has it prevented crime ? Has it restrained men from sinning ? Has it made men more moral ? No ; I fear men are but little better than before this horrible doctrine of eternal misery was preached. Let me ask, What do we think of a man, in this life, whose son has offended him, and for this offence the father shall punish him the whole of his natural life ? What would the world say of him ? Would they not say that he was unworthy the name of a Christian ? Shall we then dare to think that the great Jehovah is worse than man ; that he will con-

tinue his punishment to all eternity? Those who think thus, can have no love, no mercy, no kindness, no forgiveness in their souls; but are lost to all good feelings, are too sordid, too contracted, too narrow-minded, even for *this world*; they have but a poor prospect of a life of true felicity, and a very short view of the time when troubles shall cease. I have, from my youth, been brought up to the Church of England, and great pains have been taken with me to inculcate its doctrine; but never, from the first dawn of reason, could I listen with any pleasure to the doctrine of everlasting punishment. It always appeared to me to be inconsistent with supreme perfection and goodness. Yea, many a time have I been driven almost to despair; but fortunately for me, at the very time that I was in this desponding state of mind, I met with a delightful work, published by the Rev. Elhanan Winchester, and with exquisite joy and pleasure I heard him preach the glad tidings of great joy. He spoke of God's love in such an extensive way, that it soon dispersed all fears, all doubts from my mind; and when he spoke of peace and good-will to all mankind, it gave quiet and peace to my soul. Oh! what glad tidings were these: the joy I felt is not to be described. Soon after he took his departure for America. I was much delighted with his successor, that eloquent preacher, Mr. Vidler, whose works I also read with enthusiasm, and for years, yea, for many years, I have had the desire to make known to the world my sentiments, but was

no more sorrow, no more pain ; when tears will be wiped away from all faces. Why then is the love of God not shown to us ? Why are we thus in darkness ? Why not have this genuine doctrine preached to us ? Why not let the love of God spread amongst us ? Why not let the guilt of sin be known that God is love, as well as to be clothed in holding out threatenings ? Are not we all endowed with reason, a part of his word ? God's per- not say, that love and mercy with him which I did milder graces of his throne ? Why not the truth, and that he careth for them ? Why not in those pas- loveth us as a father doth his only son ? and illustrated that he loveth those whom he chasteneth and by the chastisement is for purification ? The enabled to com- punishment in another world is as clear I hope that it there can be no doubt of it, but for comfort to those of time is not known to man. Altho' in their minds : ing doctrine of endless torment has great rejoicing for a century or more, let me ask, if God loveth he produced. Has it prevented crime of the supreme strained men from sinning ? Has it the Gentiles, moral ? No ; I fear men are but every denomina- before this horrible doctrine of error, of every preached. Let me ask, What doth the globe, and in this life, whose son has offended the sincere wish of offence the father shall punish him of his inability natural life ? What would the v. importance, of Would they not say that he was unable, the most of a Christian ? Shall we then dare to give scope great Jehovah is worse than man to his skill in writing,

and yet not be able to reach the summit of its greatness. But simple as I am, I feel convinced that it is my duty to do the best I can, hoping some person of superior talent may take up his pen, and more fully illustrate the subject. If I am only the tinder-box, only the match, I shall be content and fully gratified, if this little spark shall burst into a flame. I know too well that this work will not bear the scrutinizing eye of a critic ; but simple as it may be, I have one great consolation, and it is a matter of great pleasure to me to say, that I know it to be the sincere truth, and the dictates of my conscience ; and I do not hesitate to add, that my conscience upbraideth me not, but on the contrary, it is the pure, the sincere dictates of my conscience, and the sincerity of my heart. It certainly is very strange, but no more strange than true, that the truth of this doctrine comes out, in many instances, where it is not intended,—in churches, and from the most violent of preachers and supporters of the doctrine of everlasting punishment. Almost all the publications of Psalms of the new version, and Hymns used by every denomination of Christian and Jews, that I have perused and sung with much pleasure, have a reference to this delightful doctrine of universal restoration, although the preachers hold forth a different doctrine. Surely there must be something very strange ; the truth, as I before observed, will come out without being intended. Although I have extended this work far beyond the limits I at first intended ; yet so long as I can find

any publication in support of my doctrine, I cannot conclude this delightful subject, without some reference to it, and a most powerful one I find in the select portion of Psalms, sung in Chelmsford Church, in the county of Essex. Surely the compiler of them must have had an opinion like mine, or his poetry could not so clearly have shown it. Either I may again say, that the truth will, in some way or other, show itself, or that the truth of the doctrine came out against his will, for had he felt all the conviction that I feel, he could not have written more to the purpose.

Psalms xxii. 4.

"Then shall the glad converted world,
To God their homage pay ;
And all the nations of the earth,
One sov'reign Lord obey."

Is it possible that language can be stronger than this: it is as if the poet had said all the world will be converted and pay homage to God. Nay, many of this collection are so strongly expressed on the subject, that if they had been studied or written expressly for the Universalist Chapel, they could not be finer or more appropriate. One would really think that the author must have had such ideas. Did he not wish to extend God's love and mercy to all mankind when he wrote the 3d verse of the 30th Psalm?

"Hence to thy courts let *all the world*,
 With songs of praise repair;
 With me thy truth, with me proclaim
 Thy providence and care."

And, as if anticipating the restoration of all things, in the following verse he says:—

"*Restored* thus I gladly sing,
 To thee my voice I raise;
 Thy hand its daily gifts bestows,
 To thee be daily praise."

But how much stronger is his language, I had almost said Divine, for surely it breathes something like Divine love in the 4th Hymn, 3d and 4th verses.

"The heathen realms abroad,
 Shall join in sweet accord;
 And *all the sons of men* shall see,
 The glory of the Lord.

"Behold the day spring rise,
 Ye that in *darkness* dwell;
 He marks the path which leads to *peace*,
 He *bursts the gates of hell*."

Can any thing be more sublime than this. "He *bursts the gates of hell*." Blessed be God, the time will come when the gates of hell will be *no more*; when justice will be satisfied; when there will be no more crying, no more sorrow, no more pain; when God will be all in all; when peace, love,

harmony, joy, and gladness will reign time without end. And in the 32nd Psalm, 1st ver. as if in pious exultation, he says—

“ Rejoice ! for blest are they,
Whose sins are covered o'er ;
Divinely blest, to whom the Lord,
Imputes their guilt no more.”

Oh ! what interesting words are his, in the 3d part of the 34th Psalm, ver. 2.

“ O come, your voice triumphant raise,
And sing with me your Maker's praise ;
O taste with me, O taste and prove,
The blessings of his *boundless love*.”

Boundless love ! How frequently, in Holy Writ, do these sublime words appear. Love, which has no bounds, no limits, no end ; a height without any bound, a depth without any bottom. Why then do so many, both preachers and laymen, endeavour to prevent this perfect love from being known, by endeavouring to turn it into hatred, by introducing eternal misery. Far sweeter is the following verse than such sentiments, such feelings as these :—

“ Hail ! Saviour of the human race !
Hail fountain of eternal grace !
Thrice happy who on thee recline,
Nor own, nor ask a help but thine.”

How peculiarly fine and well adapted to my subject is the 4th ver. of the 40th Psalm :—

“ Who can the wond’rous works recount,
Which thou, my God, for me has wrought ?
The treasures of thy *love surmount*,
The pow’rs of number, speech, and thought.”

How grand and wonderfully sublime must the ideas of the Poet be—to what an extent was his mind elevated, for who can tell how rich the treasures of God are ! They surpass all understanding, and as this author says, “ it surpasseth even our thoughts ;” and, to the desponding, he kindly addresses, the 3rd and 5th verses of the 42nd Psalm :—

“ Why restless ? why cast down, my soul ?
Seek God, and he’ll employ
His aid for thee, and change thy *sighs*
To thankful hymns of joy.

“ Why restless ? Why cast down, my soul ?
Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health’s eternal spring.”

He does not stop here, but in the 3rd ver. of the 57th Psalm, he goes on to tell us, that his mercy is higher than the Heavens :—

“ Thy praises, Lord, I will resound
To all the list’ning nations round.
Thy *mercy* highest heav’n transcends ;
Thy truth beyond the clouds extends.”

Nor does he stop here, although he has raised his idea as high as Heaven, for in the 4th ver. of the 62nd Psalm, he tells us, that love and mercy with him dwell, and are the milder graces of his throne. Certainly his throne would not be graced without them, and his throne is the highest of all possible greatness and grandeur; and then goes on—

“In might to reign—in pow’r t’ excel—
Belongs of right to God alone;
But *love and mercy* with him dwell,
The milder graces of his throne.”

In the 3rd ver. of this Psalm, God is very properly described as the merciful and just, and I hope it will not be considered presumption in me, if I dare venture to ask, can it be just to punish man to all eternity, for the sins he may have committed in this short space of life? The Almighty has blessed me with reason, as well as that great gift the Bible, from whence I have derived and formed the opinions I here publish. Shall then the light of the Gospel, and the light of reason also, be hid under a bushel? No; with that reason with which I have been blessed, I will exercise the best skill I have, and with the purest of motives; and with the greatest desire of doing good, I will venture to ask, shall not his love be made known? May his love be spread abroad in our hearts, that we may dwell together in unity and brotherly love; and may we be humble and thankful, and not forget his benefits,

but with pious gratitude pour forth our grateful song, as in the 4th ver. "In might to reign—in power t' excel," &c. &c. And who dare for one moment to doubt his supreme power. How then can any man attempt to assert that he does not far, very far, excel, especially in goodness, and more especially in love and kindness. For as he hath declared that he created all things for his glory, will he leave our souls in hell? No; for in that he would not be glorified. But the time will come when all kindreds, all nations will come and fall down, and worship before him; when God will be all in all; when there will be no more crying, no more sorrow, and no more pain; when tears shall be wiped away from *all faces*. Ye that are sinners, and many I fear there are, do, I beseech you, turn unto the Lord, for he will abundantly pardon; and see what comfortable words are to be found in the 66th Psalm, ver. 4, as sung in Chelmsford Church:—

"O blest for ever be my God,
Who never, when I pray,
Withholds his mercy from my soul,
Or turns his face away."

Take courage then, and turn to your God, for he will not withhold his mercy, nor turn his face away; take comfort, for all his ways are ways of pleasantness, and all his paths are peace. There is no comfort, no peace for the wicked, saith my God. In a sort of ejaculation, the author of the Psalms just quoted, shows what an enlarged mind he must

have had, for in the 3rd ver. of the 67th Psalm, he says—

“Let diff’ring nations join,
To celebrate thy fame;
Let *all the world*, O Lord, combine,
To praise thy glorious name.”

He here invites the whole world to join in praises to God, and he very properly invites the whole world, for God excludeth no country, no kingdom, no person, for he created all things and every thing, every human being that exists and hath existed upon the face of the whole earth. For thou, the righteous Judge and King, dost govern all the earth. He saith, I will be to him a Father, and he shall be to me a son.

“*Rebellion’s sons* shall seek thy grace,
And humbled enemies repair,
To worship at thy dwelling-place,
And *all the world* pay homage there.”

Here the language is, if possible, finer and stronger: “*Rebellion’s sons*.” Whether the poet here speaks of the fallen angels, or of mankind, is not material. He says they will be humbled, and so they will, without doubt; and they will be punished also, but to what extent I must not presume to think, as he saith, when speaking of man’s knowledge, “So far shalt thou go and no further.” This mystery is, for wise purposes, kept from man. No word is found in the Holy Bible to explain this, but

sure and certain we are that judgment will come, and that punishment will follow. We read in the Bible that no one is perfect, no not one. Let us then reason upon this subject. Does it follow that because all have sinned, all must be punished time without end? We have need to be made clean; we must have our guilt washed away; and ought not this to be enough to warn us against sin? We shall be purged with hyssop; we must be made white as snow; we must undergo all these trials; we shall all be punished for our misdeeds. I repeat it, and think it not presumption to say, that we shall not be punished "*everlastingly, without redemption.*" And to those who preach up everlasting punishment I say, be ye not overcome with evil, but overcome evil with good. By the view I take of the Scriptures, and of this delightful and beautiful poetry, all is harmony and sublimity; all pure, all Divine; all worthy of the great God who created man. All these select portions of Psalms are full of such delightful strains, that I cannot but trace them through, and those who do not feel as I feel, should cease to use them, for they were not written for those who will not see, nor for the blind who will not be led. I do not expect that the bigot will read this work; nor that the learned man will listen to a person of so little education as myself; but, by God's assistance, I nevertheless hope it may prove a source of comfort to the doubtful, the wavering, and the weary; and may be a light to enlighten those who sit in darkness, and heal the broken-hearted;

a light to assist those who groan under the weight of sin, and confirm, establish, and strengthen the minds of those who think with me, as the poet expresses himself in the 3rd and 4th verses of the 86th Psalm.

“Thy boundless mercy shown to me,
Transcends my pow’r to tell;
For thou hast oft redeem’d my soul
From lowest depths of hell.

“Thy bounteous goodness always did
To me assistance bring;
O thou, of patience, mercy, truth,
The everlasting spring!

Thank Heaven! I can, with the poet, say, his bounteous goodness has been shown to me, and like him I fail to express my feelings. Words cannot express the joy, the tranquillity, and the satisfaction of my mind, and with pious ejaculation, I may add:—

“Oh! thou of patience, mercy, truth,
The everlasting spring.”

“O let us to his courts repair,
And bow with adoration there;
Down on our knees devoutly all,
Before our Lord and Maker fall.”

The 97th Psalm is to the same effect as the 86th:—

“The Lord is King—Jehovah reigns—
The rising hills, the spreading plains,
Their gen’ral joy confess.
The earth is glad—all nature smiles—
And nations, with unnumber’d isles,
Their great Creator bless.

“ Array’d as Judge, behold, he comes!—
 His awful voice unbars the tombs!
 The hills with terror shake:
 Before him burns *devouring* fire:
 The mountains melt, the seas retire,
 And earth’s foundations quake.

“ But while his foes, with pale dismay,
 Fly from the sight, and shun the day,
 With deep heart-breaking sigh:
 Lift up your heads, ye saints, rejoice!
 Nor dread the solemn trumpet’s voice!—
 Redemption *draweth nigh*!

“ The Lord is King—Jehovah reigns—
 The rising hills, the spreading plains,
 Their gen’ral joy confess.
 The earth is glad—all nature smiles—
 And nations, with unnumber’d isles,
 Their great Creator bless.

These expressions are consonant to my sentiments, and it appears as if the author, with me, saw plainly, that after punishment, forgiveness would follow, and that he anticipated these blessed tidings would come, and finally the restoration of all. He desires us not to dread the trumpet’s solemn sound, because “Redemption draweth nigh.” Again the poet, in several strains, tells us—

———— “ All nature smiles,
 And nations, with unnumber’d isles,
 Their great Creator bless.”

If all nature will smile, none can be left in misery, but *all* will bless God; and adds, that the Almighty comes, or will come as a Judge, unbar

the tombs, and that *devouring* fire will burn before him. May I not then say, if this fire be devouring, it must destroy, and that in time there will be nothing for it to consume? Does not this then plainly tell us, that there will be *an end* of this fire? And how can all nature *smile*, if this fire were to continue to all *eternity*? It cannot exist, it must cease when nothing is left for it to feed upon; as every one, of common sense must know, that when a thing is devoured it must be annihilated, and can no longer exist. And how sweetly does he continue, for he tells us, that “*Redemption* draweth nigh,” as if he had said after this fire hath consumed all sin, then it is that “*Redemption* draweth nigh.” What can be finer and more delightful than the 100th Psalm:—

“Ye people all, on earth who dwell,
Sing to the Lord with cheerful voice!
Serve him with fear, his mercies tell,
Come ye before him and rejoice.

“For know, the Lord is God alone;
Know that from him we all proceed:
He made—he claims us for his own—
The sheep that in his pasture feed.

“O enter, then, his gates, with praise!
Approach his courts with holy joy!
Your hearts with warm devotion raise!
Your tongues let grateful hymns employ!

“For God is gracious, just, and good;
His mercy is for ever sure:
His truth at all times firm hath stood,
And shall from age to age endure.”

Here we are told that we should be cheerful, —that we should speak of his mercies. May I not then tell these glad tidings, and speak of his mercies? David of old tells us, that “His mercies are great and higher than the Heavens;” that “He made and claims us for his own.” Will he then leave his own in eternal fire? No; it is contrary to the Divine attributes of God. He further says, we should approach his courts with holy joy; that our tongues should express our gratitude; that he is gracious, just, and good; and what is, if possible, still more comforting, that his mercy is for *ever sure*. And in the 103rd Psalm and 4th ver. he tells us that God is thus merciful, because he considers man a work of clay:—

“For God, who all our frames surveys,
Considers man a work of clay;
He knows that all our fleeting days
Like grass or flowers, fade away.”

There are a vast many other passages which I could copy, of equal merit, but I shall stop here, and only refer you to two other extracts from this Psalm Book. First, the three first verses of the 1st part of the 139th Psalm:—

“Thou, Lord, by strictest search, hast known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceiv’d by me.

“Thine eye my bed and path surveys,
My public haunts and private ways;
Thou know’st what ’tis my lips would vent—
My yet unutter’d words, intent.

“Surrounded by thy pow’r I stand;
 On every side I find thy hand.
 O skill, for human reach too high—
 Too dazzling bright for mortal eye!

I shall not comment upon these verses, as they speak for themselves, and apply to me and every one. And lastly, the 4th verse of the 2nd part of the 150th Psalm :—

“All who vital breath enjoy,
 In his praise that breath employ;
 And in one great chorus join;
 Praise, O praise the name divine!

What a blessed thing it is to know that the time will come, when every one that hath breath will unite in one great chorus of praise and adoration to the King of Kings and Lord of Lords !

Opening the Bible one day, and reading the 25th chapter of Isaiah, I was struck with wonder and delight, beyond all expression. In this chapter we find that the face of the covering cast over all people, and the vail that is spread over all nations will be destroyed. Who will destroy? The answer is plain—for who has the power to destroy, but God himself? and we find it here explained who it is, and in what manner this shadow, this *vail* is to be destroyed: “He will swallow up death in *victory*.” The victory here spoken of is more fully explained in the following

sublime and delightful words:—"And the Lord God will wipe away tears from off all faces." Pause here; reflect and consider how kind and condescending is the Father of all created beings. Let me ask, What persons are thought more highly of among us than the kind hearted, the sympathising; those who visit us in our afflictions, our troubles, our griefs; those who wipe away the widow's and orphan's tears? How much greater then is God's love? As St. John emphatically expresses himself, "God is love." And that love is plainly shown in the passage wherein he tells us, "The rebuke of this people shall be *taken away*." Who does he here speak of—the Protestants of the Church of England, the Catholics of Spain, the Jews, the Mahometans, or the Hindoos? It is too plain for any one to doubt of whom he speaks. It is not of any particular sect, but THE WHOLE EARTH of whom he speaks; for he saith, "*All* kindred, *all* nations, shall come and worship before him." Can words be more delightful? Can words be finer, or more convincing? No; nothing can be more explicit, nothing can be sweeter. The expression is so grand, so great, that it cannot be surpassed. And who hath spoken it? The LORD GOD, the Almighty Jehovah. The conclusion of the verse runs thus:—"For the Lord hath spoken it, and it shall not fall to the ground." He hath promised and it will be fulfilled.

Dr. Watts, in his Work, entitled *Watts's World*

to *Come*, speaking of future happiness, p. 245, says :—

“ We shall hunger no more, we shall thirst no more, nor shall the sun light on us with its parching beams ; nor shall we be annoyed with fire or frost, with heat or cold, in those temperate and happy regions. The lamb which is in the midst of the throne shall feed his people for ever there with the fruits of the tree of life, and with unknown entertainments suited to a glorified state. He shall lead them to living fountains of waters, and God shall wipe away *all* tears from their eyes.”

Although this great writer speaks in fine language, and in very high terms of the exalted state of the righteous, and quoted one of those beautiful passages which is selected by me, and I believe *every* writer on universal restoration in *all* ages, yet he overlooks the word *all*, and applies the whole of the verse only to those in a state of happiness. There appears to me a little contraction of mind on this point. How it can be applied to those enjoying felicity, is certainly strange, because there cannot be any *crying* or *sorrow* in such a state, neither can there be any *tears* to *wipe* away. But on the subject of everlasting punishment, he writes in very strong terms, yet it is somewhat extraordinary, that in various parts of his works, he shows that the pains and troubles that we meet with in this world “ serve as a punishment for our sins, to train us by degrees for the Heavenly World ;” but in p. 160, he seems doubtful as to the meaning of two texts, to which he refers his readers, which I shall show here-

after. Although, in my opinion, there cannot be the least question as to their meaning, if you read them as they stand, and draw your conclusion from the literal sense of them. I confess myself somewhat indebted to him for his reference, as it has more particularly drawn my attention to these texts, as they serve to support my argument, but how he can have quoted them, in support of endless torment, is to me astonishing. His citation is only this: Ephesians i. 10, and Colossians i. 20, but I shall give you the words :—" That in the dispensation of the *fullness of times*, he might gather together *in one*, all things in Christ, both which are in *Heaven*, and which are on *earth*, *even* in him."—" And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I *say*, *whether they be* things in earth, or things in Heaven." The manner in which I view these important dispensations, that will take place in the fullness of times here spoken of, is—when Christ shall have completed his Mediatorial kingdom, when all things both in Heaven, in earth, and under the earth, are reconciled to God; when the prisoners will be released, when *all* will be gathered within one fold, under one shepherd; when sorrow shall have passed away, and endless peace shall have begun; then will come to pass the saying that is written, " Death shall be swallowed up in victory." Both these harmonious verses are equally fine and expressive; the words of which I cannot omit, because I not only consider them

Divinely fine, but plain and positive ; clearly shewing that Christ, by the blood of his cross, hath reconciled all things to himself. So wonderfully diversified are the sublime declarations, and so varied are the expressions of the Prophets in the sacred volume, that it astonishes me to find them so much mistaken, and so differently exhibited, although they *all tend* to the same point ; all proceeding from the great love which God hath for us. All these various modes were rightly adopted that we should not pass over them, without observation, or misconstrue them ; from the many ways in which this wondrous love is so beautifully painted, it really is a wonder how any one can read the Sacred Book without having his mind brought to reflect on such a delightful passage as this, "All things were created, and shall *all* be reconciled by Christ." This is so completely in unison with many other texts, that it serves as an echo to them ; yet I must say a few words more on this passage. St. Paul not only tells us, that Christ had made *peace* for us, but states whereby this peace was made ; namely, by the blood of the cross, and by himself, in order to reconcile *all things* unto himself ; and that we should not mistake the meaning of these words, "all things," he says, "whether they be things in earth or things in Heaven."

Dr. Watt's gives, in a note, (p. 160) the word *αναπεφαλαιωω*, but he does not give the literal import

of it in our language ; it is *to gather under one head*. It is a matter of surprise to me, and I think it will appear extraordinary to my readers also, when they find that in many parts in his Hymn Book are verses completely at variance with a great part of his work, entitled “The World to Come.” I intend to copy a few of them. I really do not know how it is, it is somewhat unaccountable, I cannot tell why it is so, yet it certainly is the case, the light I have been speaking of, will show itself ; it appears as if it could not be hid ; its radiant beams will pierce through the dark clouds, in spite of all sophistry ; the truth cannot always be kept back, it will make its appearance, even against all opposition to resist its force ; it speaks peace, it cries out aloud—it is enough : I will restore, I will make all things anew, I will have joy and gladness, even in the Psalms and Hymns of this most strenuous writer against universal restoration. The following are extracts from Rippon’s Arrangement of Dr. Watts’s Hymns, in which the doctrine of universal restoration is clearly illustrated :—

“ Great Prophet let me bless thy name ;
By thee the joyful tidings came,
Of wrath appeas’d, of sins forgiven,
Of hell *subdued*, and peace with Heaven.

“ Jesus my great High Priest has dy’d,
I seek no sacrifice beside ;
His blood did once for *all* atone,
And now it pleads before the throne.”

" The arms of *mighty love*
 Defend our Sion well,
 And heavenly *mercy* walls us round
 From Babylon and hell."

" With pitying eyes, the prince of grace,
 Beheld our helpless grief,
 He saw, and (O amazing love!)
 He ran to our relief.

" He spoil'd the powers of darkness thus,
 And brake our iron chains;
 Jesus has freed our captive souls
From everlasting pains.

" In vain the baffled prince of hell
 His cursed projects tries,
 We that were doom'd his endless slaves
 Are *rais'd* above the skies.

" Angels, assist our mighty joys,
 Strike all your harps of gold;
 But when you raise your highest notes,
His love can ne'er be told."

" While grace is offer'd to the prince,
 The poor may take their share;
 No mortal has a just pretence
To perish in despair."

" O blessed souls are they
 Whose *sins* are cover'd o'er;
 Divinely blest, to whom the Lord
Imputes their guilt no more."

“ His power he show'd by Moses' hands,
And gave to Israel his commands ;
But sent his truth and mercy down
To all the nations by his Son.

“ Let the whole earth his power confess,
Let the whole earth adore his grace ;
The Gentile with the Jew *shall join*
In work and worship so divine.”

“ Come, happy souls, approach your God
With new melodious songs ;
Come, render to almighty grace
The tribute of your tongues.

“ So strange, so *boundless* was the love
That pity'd dying men,
The Father sent his equal Son
To give them *life again*.

“ But all was mercy, all was mild,
And wrath *forsook* the throne,
When Christ on the kind errand came,
And brought salvation *down*.”

“ Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all.”

“ Great prophet of my God,
My tongue would bless thy name ;
By thee the joyful news
Of our *salvation came* ;
The joyful news
Of sins *forgiven*,
Of hell *subdu'd*,
And *peace* with heaven.”

“ Come let us join our cheerful songs,
 With angels round the throne ;
 Ten thousand thousand are their tongues,
 But all their joys are one,

“ The whole creation join in one,
 To bless the sacred name
 Of him that sits upon the throne,
 And to adore the Lamb.”

Besides these delightful strains, there are many other, sweetly expressing the tender mercies of God, so much so, that they would answer the use of a universalist. I shall make no further comment on this sweet and delightful poetry, but leave the comparison of it, and his “World to Come,” with the reader. Religion was never instituted to make men sad, but rather to gladden the heart ; it was not designed to make men droop their heads, but to induce them to look up to Heaven ; man was not formed for melancholy, but to be of a cheerful countenance ; the very nature of man dictates sociability. Religion was given for happiness ; the very form of our bodies, the superior make of man, bespeak something noble, it surpasseth every other being upon earth ; the erect position of our heads speaks volumes ; it seems to tell us to aspire to something high, it tells us to soar above the earth. The soul that man possesseth, says there are greater things than those of this world to be obtained, and reason dictates the way to endless peace. On the subject of endless peace Dr. Watts speaks in a way that gives great pleasure to me ; he says, in page 213 :—

“There is nothing but peace and pleasure, joy and love, goodness and benevolence, ease and satisfaction diffused through all the regions on high: there are no inward springs of uneasiness to ruffle the mind, none of those fretful ferments which were wont to kindle in the mortal body, and explode themselves with fire and thunder upon every supposed offence, or even sometimes without provocation. O happy state and blessed mansions of the saints, when this body of sin shall be destroyed, and all the restless atoms that disquieted the flesh and provoked the spirit to impatience shall be buried in the dust of death, and never, never rise again!”

And in page 160—

“When our Lord Jesus Christ shall have given up his mediatorial kingdom to the Father, and have presented all his saints spotless and without blemish before his throne, it is hard for us mortals in the present state to say, how far he shall be the everlasting medium of the communication of divine blessings to the happy inhabitants on high. Yet when we consider that the saints and angels and the whole happy creation are gathered together in him as their head, it is certain they shall all be accounted in some sense his members; and it is highly probable he, as their head, shall be for ever active in communicating and diffusing the unknown blessings of that world amongst all the inhabitants of it who are gathered and united in him.”

But on the subject of punishment to the wicked, I do not so much admire him; he observes, in page 357—

"The express words of Christ and his apostles pronounce these punishments 'eternal;' and surely these words are given to us to be the foundation of our faith and practice, and the rules of our hope and fear. My text seems to carry plain and unanswerable evidence in it. 'The worm dieth not, and the fire is not quenched.' And it is many times repeated in this chapter, and that with a special accent on the eternal duration of it, to make that circumstance of it more observed and to aggravate the terror. Such an awful repetition from the lips of the Son of God should make the sound of the vengeance dwell longer on the ear, and the threatening sink deeper into the soul. Let us next observe the final sentence which Christ as Judge, pronounces against impenitent sinners among the sons of men, as well as against fallen spirits, in Matt. xxv. It is this, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels:' and as soon as the sentence is pronounced it is immediately executed, as our Saviour foretells in the last verse. 'These shall go away into everlasting punishment, and the righteous into life *eternal*.' What he pronounces as a judge, he foretells also as a prophet that it shall be put in execution."

This quotation from Matthew xxv, 41 verse, "Depart ye cursed into everlasting fire," and also his quotation verse 46, "These shall go away into everlasting punishment: but the righteous into life eternal," were misunderstood or misapplied, as may be proved by the original Greek words $\Sigma\iota\varsigma\ \tau\omicron\ \epsilon\upsilon\pi\ \tau\omicron\ \alpha\iota\omega\nu\iota\omicron\nu$. The literal and true translation of which is, *to the fire of ages*, and not everlasting fire, nor everlasting punishment, but the fire of ages. Also, the word *eternal*, which

he makes use of in reference to the blessed. "The righteous shall go into life eternal." Here again I must refer you to the Greek word *αβατος*, which signifies *deathless*, otherwise used for *eternity*, therefore very properly applied to the righteous, as there will be no end to their felicity. Page 385:—

"I might here reply, by way of *concession*, that if there were no other intelligent creatures to be witnesses of these eternal demonstrations of God's holiness, his justice, and his hatred of sin; and if God himself was the only Being who knew of these eternal punishments, I acknowledge I *cannot see* sufficient reason for this *endless duration* of them; I *cannot give* any probable account why creatures, who are *never* to be corrected and reformed, should be tormented *for ever* in secret; God perfectly knows his own holiness and justice, *without* such monuments of it; and since he has asserted this punishment, I think there *must be* some creatures to *receive* a moral influence from the knowledge of it."

Here you see the Doctor makes a *concession*; he appears willing to give way a little, and argues upon the propriety and justice of it; he tells you he cannot see a sufficient reason for the *endless duration* of punishment, he cannot say why it should be so, he does not know what purpose it is to answer, for in that case they would *never be* corrected or reformed, and continues, that God knows his own holiness and justice, without such *monuments* as these, and thinks that some creatures will receive a moral influence from the knowledge of

it. Surely this part of his "World to Come" must stagger some of his followers, and all those who preach everlasting punishment, if my arguments and citations from the word of God, and several writers upon the *restitution* of *all* created beings, will not produce the effect I wish. Most likely these concessions and doubts of this celebrated and enlightened man, will make them yield a little, or at least produce what it did in him—a *great doubt*. But with me there is not the least doubt; *God is love*, in every sense of the word, and happiness will *finally come*; the fact is evident, the *truth* is clear, it will show itself. As I before told you, it *cannot be hid*, it will *come out* in some way or other; notwithstanding all the learning, length and strength of argument in opposition to its truths, at last it comes out, and concession is made. There are but few books which have fallen into my hands that surpass the exquisite brilliancy and beauty in several parts of the works of the great Dr. Watts, especially the Seventh and Ninth Discourses in his "World to Come:" but I think he was strangely mistaken and sadly at a loss when he asserted that there was not the least hint in the Bible contrary to everlasting punishment. It would be too harsh for me to say he was obstinate or blind, or void of feeling towards a fallen brother; yet one would be almost inclined to say, he could never have read Isaiah xxv.; Revelations xxi.; Hebrew viii. 8; Romans v. 20, 21. Notwithstanding the great and exalted ideas, the gracious

promises in the Bible, and the varied expressions of the prophets, all pointing to the same thing, it astonishes me to find them so little understood, and so differently represented, although they are all in perfect unison, and all direct to the same great object, the God of love!! and if viewed in the light I see them, all is perfect harmony; and as they all proceed from the great love that God hath for us, they cannot be otherwise; all these varyings in expression, were wisely adopted, that we should not pass over them without observation, nor misconstrue their meaning; the many ways in which this wonderful love is so fully described, it really is astonishing how any one can go on reading chapter after chapter, without having their minds arrested, their thoughts exercised, and reflection produced on such delightful and comprehensive texts as these:—Colossians i. 16, “All things were created *by him* and *for him*.” I. Corinthians xv. 22, “As in Adam *all* die, so in Christ shall *all* be *made alive*.” Can you want any thing further? The word *all* is explained by Thomas Taylor, in his Concordance thus, “every creature, every man, every person;” and as a confirmation of his opinion, he refers to Proverbs xvi. 4; Psalms cxix., xci.; II. Corinthians v. 10. This work was recommended to the public by the Rev. John Wesley.

The word “all” is very clearly explained as above in the following passage:—

Psalm lxvi. 3. "For *all the world shall worship* thee, sing of thee, and praise thy name." O what pleasure and satisfaction do these sublime and delightful words give the mind ; the very thought of *all the world* meeting to worship God enraptures the soul beyond expression ; the anticipation of our joining this immense assembly in singing, making melody, and praising his holy name, carries with it peace and tranquillity, harmony and love ; and if my readers will reflect on these important and explicit words, "for all the world shall worship thee," I think they cannot but agree with me.

Some of Dr. Watts's writings (in my opinion) are so much at variance that I cannot leave the subject without further observations upon them, although he endeavours, by a great length of argument, to make all his readers believe in *everlasting* punishment ; yet no doubt there are some, as well as myself who think otherwise : it has only served to confirm me more in my opinion to the reverse. Besides, there are but few of his quotations that are in support of his doctrine, and the principal one is—"Where the worm dieth not, and the fire is not quenched." My belief is, that the fire will destroy the worm, and that the fire will exhaust itself, which passage I think is fully and completely answered by Mr. Winchester, to whom I have before alluded. Besides, the many texts I have introduced, with comments, will demonstrate and render, in the highest manner, *final restoration certain*.

If I had written as Dr. Watts has, I conceive I should have lessened and disparaged the dignified Majesty of the High and Mighty One ; but in contradiction to him, and in support of my reasoning, I have made an effort to show the Almighty as he is,—a God of love, full of compassion, and merciful, and that he will not punish without end:—first, because he *made* and claims us for *his own* ; secondly, because he *loveth* those whom he chasteneth ; thirdly, because he delighteth not in punishment, but in *mercy*, which he extendeth over *all* his works ; fourthly, because there is *no end* to his greatness and *goodness* ; fifthly, because we cannot measure the height of his love ; sixthly, because as in Adam all die, so in Christ shall *all* be made alive ; seventhly, because he is our *Father* and careth for us ; eighthly, because he is the God of all comfort ; and lastly, as St. John declares, he is the true, the pure, the very God of Divine love, and that he so loved the world that he sent his only *begotten Son*, to be a propitiation for our sins, and not for our sins only, but for the sins of the *whole* world. Come then and unite with me, and say—

“ O come, your voice triumphant raise,
And sing with me your Maker's praise ;
O taste with me, O taste and prove,
The blessings of his *boundless love*.”

I have quoted several parts of Dr. Watts's works, for the purpose of showing their inconsistency, and as those passages of Scripture to which

Psalm lxi. 3. "Up thee, sing of the hat pleasure and sat delightful words give *all the world* meeting soul beyond expressing this immense melody, and praise; peace and tranquillity readers will solicit words, "for think they cannot

Some of Dr. re so much at variance without further endeavours, I make all his unishment; yet myself who to confirm me in besides, there are in support of "Where the not quenched." Troy the worm, which passage I vered by Mr. W. luded. Besides uced, with coner, in the highe

to be done yet, at first sight may appear some-
what remarkable. "As the worm that dieth not,"
is a creature as opportunity of requesting my
own existence and compare them with my
own death, and questions; and in order
to enlighten the memory, I beg them to read again
Psalm lxi. and cxi. in this book.

I have made without addressing a few
remarks on the Jewish people of God, whose
riches exceeded all other nations;
and give an account of any people resembling
them in piety, learning, arts, or sciences;
but could be compared with them; nor
was any king possessed with such mighty
greatness, eminence, and wisdom, as Solomon.
The temple was ever erected that could bear a
comparison with the magnificence, elegance, and
beauty of the temple of Solomon; yet,
the wealth, greatness, riches, power, splendour,
and luxuries of this beautiful and
holy city, so
entirely was it destroyed
by Titus Vespasian; the Roman
emperor, A. D. 70; that not a single vestige of it
remained upon another, though
this great city and splendid temple stood, the

plough passed over ; but not until every effort to prevent the work of destruction had been made by the people. So determined was every person that they disputed with the besiegers every inch of ground ; every kind of privation was endured to a surprising extent ; every thing that was horrible, every kind of trouble that the mind can depict, was undergone ; every kind of suffering that was possible for human beings to endure was exercised upon them ;—yet all these afflictions, these noble-minded and determined people bore to the astonishment of their most bitter enemies. The particular details of the hardships and miseries they underwent are too shocking for me to relate ; human nature shudders at the thoughts of them ;* yet notwithstanding all these occurrences, all the horrible spectacles that appeared before them, day after day, for a long period of time, their courage never forsook them, they fought with such determined bravery, that it surprised the world, and surpasseth every account in history. What they encountered was beyond any thing ever endured in any besieged place from that time, down to this very day. Death spread its mighty power over nearly one million and a half of human beings ; this vast number lay prostrate on the earth, and the remainder of them were led away captives, bound in chains and degraded to the lowest ebb, when every species of cruelty that could be invented was inflicted upon them ; neither age, sex,

* Those who wish for the minute details, will find them in the various histories of the Jews.

nor beauty was regarded; every kind of insulting exultation and degradation practicable was made use of.

The youth of the present day, both Jews and Christians, will naturally ask what was the cause of all these punishments. I will tell them, and I trust they will profit by it, and that it will serve as a warning to them to escape the wrath to come. It was their abominable wickedness—they polluted their altars, profaned their Sabbaths, disobeyed their laws, neglected their holy religion, trusted too much in their own strength, rebelled against their king, and forsook their God, the High and Mighty One, the King of Kings, the Lord of Lords, the great **יהוה** (generally written thus—*Elohim*.) The want of union among them, the neglect of the book of Moses, their sedition, their disloyalty, and want of obedience to the commands of God, produced all the evils they suffered, and were the cause of their dispersion over all the world; yet notwithstanding all their troubles and afflictions, anguish, sorrow, and dispersion, (it may seem extraordinary to some,) they are still preserved a distinct race of people, observing many of their customs, ceremonies, and laws, although so many obstructions have been placed in their way; they live in confidence and have a well-grounded hope that they will, at no great distance of time, return to their own land, become again a nation, with a king to govern them, and enjoy the same delightful spot of ground in which their forefathers dwelt. That Jerusalem will be rebuilt, and they again admitted to

the favour of God, the probability is greatly in their favour. Taken only in a natural point of view, nearly all, I may say, by far the greater part of their property, is in moveables, and consists of merchandise, jewels, gold, silver, and the like ; they have but in very few instances any landed property. The fact of their return to their own country is established in several parts of the Scriptures, but more particularly in the prophecy of Isaiah ; and so convinced am I of its truth, that I have not the least doubt of the fulfilment of it, and I am as certain of the event taking place, as I am of the universal and final restoration of every created being.

The Jews are naturally of a cheerful disposition ; their quickness, their liveliness of manner, their shrewdness (when rudeness is omitted) is very pleasing : they are generally keen and penetrating, and of great natural talent. Their wealth being of the kind described is easily converted and readily removed, and their possessing landed property but in few instances, shows this is not their resting or abiding place. For proof of their return, I refer you to Isaiah xxx. 17 to 20 ; and xliii. 6. “ One thousand *shall flee* at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.* And therefore will the Lord wait, that

* The Anthem, written by Handel, and adapted to these words, has never been equalled.

he may be gracious unto you ; and therefore will he be exalted, that he may have mercy upon you ; for the Lord is a God of judgment ; blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem ; thou shalt weep no more : he will be very gracious unto thee at the voice of thy cry ; when he shall hear it, he will answer thee. And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.”—“ I will say to the north, Give up ; and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth.” To this peculiar race of people, I address myself, and beg them to keep in mind these gracious promises. I most earnestly intreat them never to neglect their duty to the great Jehovah, but to conduct themselves in a way that will be well-pleasing to their Maker, the Almighty יהוה the Elohim, never forgetting, ever practising, not only to their brethren, but to every person, all the *moral* and *social* virtues, remembering that we also are a part of the works of God, and so far subdue their bigotry as to allow that *we also* may be admitted with them into the mansions of *peace eternal*. I cannot leave this subject without making a few remarks, and offering some hints which I hope will be acceptable and useful, and asking a few questions, that may serve them to reflect upon, and, I hope, will do good. The Psalms of David are remarkably fine, they require our deliberate attention, and most

serious consideration. King David was a highly gifted person, his natural talents were truly great ; he was a man after God's own heart, yet he was but a man, a mortal creature like ourselves ; he was also a great prophet. Notwithstanding all these qualities he was a frail being, and sinned, but he sincerely repented him of the evil ; he reflected on his conduct, and his consideration was—who have I defrauded ? his next thought was restitution ; he restored not only what he had taken, but *fourfold* ; if any of you have committed the like trespasses, I say, Go and do thou likewise.

Psalm xvi. 10 is especially worth your notice, —“Thou wilt *not* leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” From this it is plain that David was fully convinced of the immortality of his soul ; although he had fears of its descent, yet he was confident it would not remain there ; his belief in its redemption is clear. But the latter part of this verse is very material, and from this arises my important questions—“Neither wilt thou suffer thine Holy One to see corruption.” Can it be supposed that David here spoke of *himself* ? Is it likely that he would call himself holy ; and do we not know that his body saw corruption ? This admitted, the text will carry me further, as it is clear that his fore knowledge extended to a period long after his decease. My idea on this subject is the same as that of all who profess Christianity. Their opinions are,

that the prophet foreknew and alluded to the crucifixion, death, and resurrection of the Redeemer of all men; that although his body would taste death, it would not remain long enough in the grave to see corruption. If this is not what he intended to convey, I confess myself at a loss to say what was meant, or of whom he was speaking; it must have been some being, very superior to himself, because he styles that person "the Holy One." Did he not speak of the very Christ who foretold the destruction of Jerusalem, that it would become a ruinous heap; who declared that not one stone would be left upon another; who, in the most affectionate manner, wept over Jerusalem; who compassionately said, "How oft would I have gathered you, even as a hen gathereth her chickens, but ye would not?" Again, I would ask, was it not Christ who was crucified on Mount Calvary; who died, was buried, and rose again on the third day? Was not this the Holy One spoken of by David, or do ye look for another?

Matthew xxiv. 1, 2. "And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Were not these prophecies fulfilled? Was not Jerusalem literally and completely destroyed a few years after? The Jews,

therefore, cannot but admit that he was a great prophet, and very superior to all who preceded him ; he was more than a prophet, for he was without fault, spotless, pure, and holy before God.

The following piece of poetry is truly sublime ; it is so sweet and applicable to the subject addressed to the Jews, that I think it will be acceptable to my readers.

“ Fallen is thy throne, Oh Israel !
 Silence is on thy plains,
 Thy dwellings all lie desolate,
 Thy children weep in chains.
 Where are the dews that feed thee
 On Etham's barren shore ?
 That fire from heaven which led thee
 Now lights thy path no more !

“ Lord, thou didst love Jerusalem !
 Once she was all thy own :
 Her love thy fairest heritage,
 Her pow'r thy glory's throne.
 Till evil came and blighted
 Thy long-lov'd olive tree ;
 And Salem's shrines were lighted
 For other gods than thee.

“ Then sunk the star of Solyma,
 Then pass'd her glory's day,
 Like heath that in the wilderness
 The wild wind whirls away.
 Silent and waste her bowers,
 Where once the mighty trod,
 And sunk those guilty towers
 Where Baal reign'd as God.

" 'Go,' said the Lord, ' ye conquerors !
 Steep in her blood your swords ;
 And rase to earth her battlements,
 For they are not the Lord's ;
 Tell Zion's mournful daughter
 O'er kindred bones she'll tread ;
 And Hinnom's hall of slaughter
 Shall hide but half her dead.'

" But soon shall other pictur'd scenes
 In brighter visions rise,
 When Zion's sun shall sevenfold shine
 On *all* her mourner's eyes ;
 And on her mountains beauteous stand,
 The *messenger* of peace :
 ' Salvation by the Lord's right hand ! '
 Then shout and *never* cease.

" But who shall see the glorious day
 When thron'd on Zion's brow,
 The Lord shall *rend* the veil away
 Which *blinds* the nations now ?
 When earth *no more* beneath the fear
 Of his rebuke shall lie,
 When pain shall *cease*, and *ev'ry* tear
 Be wip'd from *ev'ry* eye ?

" Then Judah ! thou no more shalt mourn
 Beneath the heathen's chain ;
 Thy days of splendour shall return,
 And all be new again.
 The fount of life shall then be quaff'd,
 In peace by all who come,
 And *ev'ry* wind that blows shall waft
 Some long lost exile home."

MOORE.

Oh! how Divinely fine are the words of Christ's sermon on the Mount; how worthy our attention. I would to God we entertained and practised such sentiments as these:—Matthew v. 3 to 9. “Blessed *are* the poor in spirit: for theirs is the kingdom of Heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peace-makers: for they shall be called the children of God.” To any one who hath not such feelings, I would say, How dwelleth the love of God in thee?

There is another extract I cannot avoid making from Mr. Law, p. 279, in which I do most cordially and heartily join:—

“We often hear people of great *zeal* and *orthodoxy* declaring, on their *death-bed*, their strict attachment to the church of *England*, and making *solemn protestations* against all other churches; but how much better would it be, if such a person was to say ‘In this *divided state* of Christendom I must conform to some outwardly divided part of it, and therefore I have chosen to live and die in outward communion with the church of *England*; fully believing, that if I worship God in *spirit and in truth* in this divided part of the church, I shall be as acceptable to him, as if I had been a faithful member of the *one whole* church, before it was broken into separate parts. But as I am now

The Almighty God, the great Jehovah, has, in his infinite mercy, been pleased to enlighten my mind, and to open my eyes, whereby I am enabled to see the true light in that Divine book, *the Bible*, which has enlarged my ideas, expanded my thoughts, softened my heart, and improved my feelings; producing brotherly love towards all denominations of God's people. Let no one say of his religion, I am right, and all others are wrong. In reading this holy work, the Bible, I have found ample texts in support of most kinds of doctrines that I have read or heard of. But above many kinds, I find most in support of that delightful doctrine of Divine love and mercy. It breathes its sweet zephyr throughout the whole of this sacred volume, which is properly called *the Word of God*. Even in this world, the word *love* taketh a great scope; it entereth the wide field, it goeth to a great extent, it carries man to great lengths; as we often witness thousands of men sacrificing their lives for their King, for their country, and for their religion. But what comparison hath this love to love Divine? to goodness which hath no bounds nor end? to him whose mercy extendeth over all the world, even to the *whole* of his works in the entire universe; and to the fallen angels also? they being creatures, formed and created by him, and until they are restored, the work of redemption is not complete, nor happiness perfect. Even here we are uncomfortable when we see a brother in distress; how much finer then are the feelings of the saints above! As many inspired

and serves to show that we shall be restored at last.

FUNERAL HYMN OF THE LATE BISHOP HEBER.

“ Thou art gone to the grave ! but we will not deplore thee,
Tho’ sorrows and darkness encompass thy tomb ;
The Saviour has passed thro’ its portals before thee,
And the lamp of *his love* is the guide thro’ the gloom.

“ Thou art gone to the grave ! we no longer behold thee,
Nor tread the rough paths of the world by thy side ;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless bath died.

“ Thou art gone to the grave ! and its mansion forsaking,
Perchance the weak spirit in doubt linger’d long ;
But the sunshine of Heaven beam’d bright on thy waking,
And the sound which thou heard’st, was the Seraphim’s song.

“ Thou art gone to the grave ! but ’twere vain to deplore thee,
When God was thy ransom, thy guardian, and guide ;
He gave thee, he took thee, *and he will restore thee*,
And death hath *no sting*, since the Saviour has died.”

If I was to pass over in silence p. 178, of that highly-gifted, pious, good, and superior man, the Rev. J. White, author of “ The Restoration of all Things,” I should do him a great injustice ; I have therefore reserved, until now, this sweet, exalted, and lovely passage :—

“ Our Divine apostle speaketh here of love, as the essence of God, and as *convertible* with God ; he that dwelleth in love, dwelleth in God, and God in him ; that is in plain

English, God is love, love is God, God is love itself; the first, the sweetest, the purest, the supreme, the sovereign love, the most absolute, the most incomprehensible, the all-comprehending love, love itself, the essence and substance of love; love is God himself, the essence of God, convertible with God; for so this Scripture speaks of God and of love, as convertible terms; because we know nothing, as hath been well observed, which so faithfully, so fully, so formally, essentially expresseth the Godhead, the Divine Nature, the Divine Persons in their distinctions, in their unity, as this name of love; love is the highest discovery of God to our capacity, as he is in the simplicity of his Divine essence; love is more than an attribute, it is the very name of God, it is God himself; an attribute is an imperfect and a partial expression of God to us; but love is the full expression of him, so far as God can be expressed and conceived by us. Love is the highest, the most exalted name of God, that which the Scripture calls his glory, as he is unveiled, unclouded. Love is the universal perfection of the Deity, that perfection of God from which, as I may so speak, all his other perfections are derived, and to which they are all subservient, all the strengths, the sweetnesses, the purities, the powers, the beauties of the Divine Nature, of the Divine Persons, they are all concluded and centred in this love; they are no other than this love itself in so many Divine forms, figures, and shapes of beauty and blessedness, acting those heavenly parts which make all the joys and glories of love complete in themselves, and in us. God is love, and therefore all his attributes are the attributes of his love. The full number of all the attributes, excellences, and perfections of the Godhead, like the stars in Heaven, no one wanting in their full glory, like the sun in its strength, never waxing dim, waning, never in any eclipse or any cloud, never rising nor setting, they are all united and centred in this

love, they are all so many several names, expressions, glories, victories, and triumphs of this love, which is himself; or if you will, this love is the predominant attribute that set all the rest on work, it is the triumphant attribute, and the especial matter of God's glory. For although the Divine attributes are equal as they are in God, for one infinite cannot exceed another, yet love is represented to us, with particular advantages above the rest, it is God's dear attribute, as I may so speak, and all his other attributes and perfections are the dear goings-forth of this love."

In unison with these expressions, are the following lines :—

" *Sweet* were the sounds that reach'd our ears,
When *mercy* rais'd her heav'nly voice;
'Twas *mercy* that *dispell'd* our fears,
And bade our *souls* in hope rejoice.

" *All other* sounds discordant seem,
Compar'd with *mercy's heav'nly* song;
So sweet and joyful is the theme,
It *bears* our willing souls along.

" O may we never *cease* to hear
The voice that gives our *conscience* rest,
That *dissipates* our guilty fear,
And tells us we are *truly* blest!

" May *mercy* still *remove* our fear,
And bind our souls with *cords of love*!
Mercy that soothes our *sorrow* here,
And gives us *hope* of joys above."

KELLEY.

The Almighty God, the great Jehovah, has, in his infinite mercy, been pleased to enlighten my mind, and to open my eyes, whereby I am enabled to see the true light in that Divine book, *the Bible*, which has enlarged my ideas, expanded my thoughts, softened my heart, and improved my feelings; producing brotherly love towards all denominations of God's people. Let no one say of his religion, I am right, and all others are wrong. In reading this holy work, the Bible, I have found ample texts in support of most kinds of doctrines that I have read or heard of. But above many kinds, I find most in support of that delightful doctrine of Divine love and mercy. It breathes its sweet zephyr throughout the whole of this sacred volume, which is properly called *the Word of God*. Even in this world, the word *love* taketh a great scope; it entereth the wide field, it goeth to a great extent, it carries man to great lengths; as we often witness thousands of men sacrificing their lives for their King, for their country, and for their religion. But what comparison hath this love to love Divine? to goodness which hath no bounds nor end? to him whose mercy extendeth over all the world, even to the *whole* of his works in the entire universe; and to the fallen angels also? they being creatures, formed and created by him, and until they are restored, the work of redemption is not complete, nor happiness perfect. Even here we are uncomfortable when we see a brother in distress; how much finer then are the feelings of the saints above! As many inspired

writers speak of his infinite love and boundless mercy towards all mankind, and we being a part of his works, created after his own image, will the great Jehovah, the giver of every great and perfect gift, leave mankind in eternal misery? No; we find, that at the end of all things, God will be all in all, for he created nothing in vain; that all nations whom he hath made, will come and worship before him, and glorify his holy name. That there will be an end to punishment there can be no doubt; and it is with great joy and comfort I say, that the time will come, when the Almighty will wipe away tears from off all faces, and when there will be no more sorrow, no more crying, no more pain, against which the gates of death and hell cannot prevail. To give an idea of the feelings of the universalists, and the high sense they have of the great Jehovah, is beyond the power of my pen, I shall therefore copy a prayer of the Rev. Mr. White's.* This will serve, in a measure, to show how exalted the mind of that great author was, and with this prayer I shall conclude this work:—

“ Pardon me, O my God, if, in the contemplation and experience of thy superabounding grace to myself, I have been transported in my representation of thee, beyond thy

* The Rev. J. White was a great author, and wrote many excellent works, among which are his “*Persuasive to Moderation and Forbearance in Love among the Divided Forms of Christians.*” He was a Fellow of Trinity College, Cambridge, and died in the 78th year of his age, A. D. 1707.

allowance. I think it impossible to exceed, when I am admiring that grace of thine, which is the highest, the sweetest, the most exalted name of that love which is THY-SELF, and the eternal spring of all loves and loveliness. I presume not to pry into the methods of thy love, and thy seasons for the full manifestation of it. How far thy thoughts and ways, which are thy infinite wisdom, do transcend, I know not; but sure I am, they cannot fall short of the limited perfections of thy creatures. Thou hast in thy own first make, given me a nature all disposed to love. Thou hast, by thy grace, heightened and enlarged that love to all thy offspring, to every thing that bears any image or stamp of thyself upon it. I could not, as I ought to do, love thee, if I did not love thee wherever I find thee. Thou hast commanded me, and all thine, to overcome all the evil of this lower world with good. No evil, no injury I have met with in this unkind world, for thy sake, or upon any other account whatsoever, hath yet exceeded my love and forgiveness. Yea, thou hast made it one of my highest pleasures to love and serve enemies; can I then think any evil in any of thy creatures can upset thy goodness? Thou art the highest example to them of all the goodness thou requirest us to show to one another:— I must believe then, thy grace will, sooner or later, superabound, wherever sin hath most abounded; till I can think a little drop of being, and but one remove from nothing, can excel in goodness that ocean of goodness which hath neither shore, bottom, nor surface. Thou art goodness itself, in the abstract, in its first spring, in its supreme and universal form and spirit. We must believe thee to be infinitely good—to be good without any measure or bound—to be good beyond all expression and conception of all creatures, of men and angels; or we must give over thinking thee to be at all. All the goodness, which is everywhere to be found scattered among the creatures, is

sent forth from thee, the fountain, the sea of all goodness. Into this sea of all goodness I deliver myself, and all my fellow creatures. Thou art love, and canst no more cease to be so than to be thyself. Take thy own methods with us, and submit us to them. Well may we so do, in an assurance that the beginning, the way, and the end of them all is love. To the inexhaustible fountain of all grace and goodness, from all his creatures, be ascribed all glory and praise for ever and ever. Amen.—Hallelujah!

FINIS CORONAT OPUS.

ERRATA.

- Page 6.—*For* "no place in England," *read* "but one place," &c.
- 11.—*For* "nearly 1800 years" *read* "upwards of 2000 years."
- 35.—*For* "after their return from captivity," *read* "after the return of sinners from the captivity of hell."
- 45.—*For* "1827," *read* "1824."
- 92.—*For* "We'll praise for all that is past," *read* "We'll praise him for all that is past."
- 109.—*Transpose the passage* "Then follows the essence," *from this page to the following, and introduce it immediately after—* "misery in hell."
- 121.—*For* "treasures of God are," *read* "treasures of God's love are."
- 146.—*For* "Titus Vespasian," *read* "Titus, the son of Vespasian."
- 149.—*The Note should apply to the passage,* "And therefore," &c.





